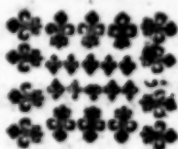


THE
TEMPLE:
ESPECIALLY
As it stood in the dayes
OF OUR
SAVIOVR.

Described by
JOHN LIGHTFOOTE.

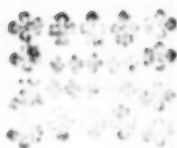


L O N D O N
Printed by R. C. for Andrew Crook at the Green-
Dragon in Pauls Churchyard, 1650. 47

THE
TEMPLE

SPECIALLY
Adapted for the days
OF OUR
SAVIOUR

Edited by
JOHN LIGHTFOOTE.



TO WHOM
Printed by E. C. for the Proprietors at the
Printing Office, 1810.

CLARISSIMO
HONORATISSIMOQUE VIRO
D^{no}. GUILIELMO LENTHALLO

Summi Senatus Parliamentarii
PROLOCUTORI *Dignissimo.*

HANCCE QUALEM QUALEM CUNQUE
TEMPLI HIEROSOLYMITANI
DESCRIPTIONEM

f. L.

GRATITUDINIS ATQUE
OBSERVANTIÆ ERGO
HUMILLIME

D. D. D.

CLAUSSIMO
HONORATISSIMOQUE VIRO
DE GUILIELMO LEUTHALLO

Senatus Senatori Parliamentis

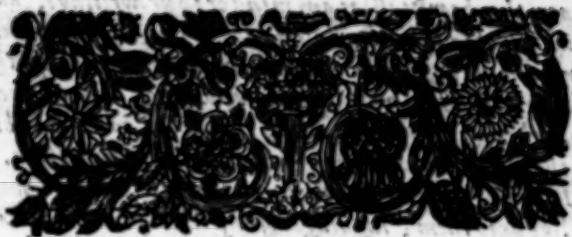
THEOLOGICI IN ANGLIA

HANC QUAM VALENTINUS
TITULI HISTORICAM
DESCRIPTIONEM

A. L.

GRATITUDINIS ATQUE
OBSERVANTIAE ERGO
HUMILITER

D. D. D.



To the Reader.



Could with as little paines and travail have journeyed to Jerusalem to have taken a view of the Temple, had it now stood, as this hath cost me to survey it by the eyes of others in their writings, as I have done: And for all my labour, how I shall speed in the acceptance of the Reader, I must leave it to the common doubtfull fate of Books, being neither willing to beg it, nor to despair of it. If I have come short either of the worth of the matter treated of, or failed the expectation of the Reader, the difficulty of the Subject may plead my Apology, and my desire to benefit, may lighten my censure.

There is hardly a harder taske in Study then to describe Structures and places not seen, and at distance; and the Scripture hath hardly a more obscure description of any thing then of this fabricke. In that I have added so much of Jewish intelligence about it, it is because I finde not where better information (after the Scriptures) is to be had.

To the Reader.

I know they bear as ill as any men for their writings, and that very oft not without very good cause, yet give them leave to tell the story of their own customs and antiquities as another man, and if you will not beleeve them what they say, to produce others that speak more credibly, in the matter in hand I beleeve will be next impossible.

I shall not plead for them in all they write, lest I should be like unto them; in things of historicall nature, I cannot but give some credence to them, as being likely to be the best recorders of their owne Antiquities.

It is well knowne to the studious how much light hath been held out by some learned men towards the explication of abundance of difficulties in Scripture, by the discovery of the Jewish customes and Antiquities, to which the New Testament speaketh and alludeth exceeding copiously and frequently: I need not to goe far for examples of learned men that have been choicely happy in such illustrations: A matchlesse paire in our owne Nation, second to none in any Nation whatsoever, Mr. Hugh Broughton in the last generation, and Mr. Selden in this, may be instances sufficient. Now though it is farre enough from my thoughts and hopes to dream of atchieving to the least degree and measure of their skil in these studies, and their happiness in such explanations: yet can I not but from such encouragements of experience in others, go on with the more delight in the perusall of such Monuments my selfe, not without hope that I may reape some profit by them to my selfe, and hold out something from them which may not be altogether uselesse to others.

What may redound of this kinde out of this present volume, I must leave to the Readers censure, and not be my owne judge: This I hope I may say of it without arraunce or falshood, that this Subject hath scarcely been so largely handled

To the Reader.

handed in our English tongue heretofore, and that what is here produced out of Jewish records, doth for the most part carry so faire possibility and probability with it, and is so little dissonant either to Scripture or reason, and so consonant to Josephus, whose credit is commonly reputed above Talmudicall, that if on the one hand there is not undeniable ground to beleewe it, neither is there on the other hand, undeniable ground to gainsay it.

I had undertaken a taske of a far larger time, toile, and volume, and the same way of workmanship that I have done this; namely, from Scripture, and from Talmudicall and Jewish writers, to have given a description of the land of Canaan, so far am I satisfied of the benefit of these Authors if dexterously managed. And certainly if my judgement do not much faile me, exceeding singular use might be made of them in such a worke, and hundreds or rather thousands of learned rarities as to that Subject produced out of them, not to be found in any Authors but themselves, which tend not a little to the illustration of the chorography and story of that Land: But when I had spent a good large time and progresse in that worke, I found that I was happily prevented in that Subject by a more learned and acute pen, which though it went not the same way in that worke that I had done, yet was it so farre before me both in progress and in accuracy, that I knew it would be lost labour for me to proceed further. Hereupon I left off that taske, lest I should actum agere, and diverted my thoughts to this survey, because of a promise which had a tie upon me for something of this nature.

With the working up of this piece, I also drew up a large Map of the Temple Structures, according to the verball description of them in this volume, the sight and comparing of which would have made the things here described

* Mr. Tho.
Fuller, B.D.

To the Reader.

a great deale more easie and pleasant to be understood, could it have been published; but I have not yet met with the faculty and fortune of bringing it to that issue: and I thought to have suppressed this Tract till that also might have come forth with it; but I have been overcome to let it out, partly by the importunity of others, and partly by this Reason of mine owne, that it might not be amisse to try what acceptance this Treatise will finde, before I adde more paines and charge for the ingraving of the Map. If any of my learned friends upon perusall of this Tract, shall thinke the publication of that may be materiall, I shall be ready to embrace such animation, and use my best endeavour to effect the thing if it will be effected.

Much-Mundon in
Herfordsh.

Aprill 3. 1650.

THE

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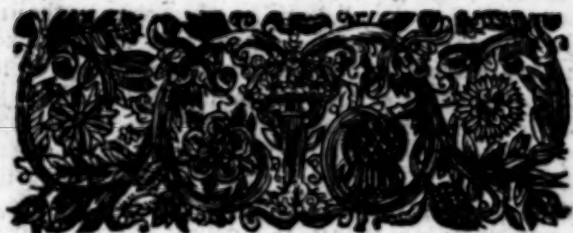
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A
PROSPECT
 OF THE
TEMPLE
 ESPECIALLY
 As it stood in the dayes of our
SAVIOUR.

CHAP. I.

Of the Situation of Mount MORIAH: הר חביר



MORIAH * The Mountaine of the Lords * 2 Chron 3. 1.
 House, from whence soever it had its If. 2. 2.
 denomination (about which there are
 various conjectures) it is certain, it had
 its designation for that use and honour
 to which it was employed, * by fire * 1 Chron. 21.
 from Heaven, and of old time, * by A- 26. & 22. 1.
 brahams offering up his son Isaac there * Gen 22. 2. &c.
 in a figure. [s] Some are of opinion that it was called Moriah [s] R. Sol. in
 from Gen. 22.

from מִן הַיְרֵךְ *Instruction*, because from thence there went forth a law and doctrine for all *Israel*: [b] others conceive the name to have been derived from the word מֹרֶךְ *Mor* which betokeneth Myrrh and spicery, because it was to be the only place of offering incense: [c] others from מֹרֶכֶת יְהוָה *Morzech Job*, The Lord will be visible, because the Sonne of God was to appear there in humane flesh. And so they all repute, that it carried a notation predictive, or referring to something that was to occur there in time to come. But if we will apply the etymologie of it to that time present, when it and the Country about it, did first take that name of the land of *Moriah*, we may construe it, The Land of a teacher of God, (as *John 3.2.*) or the Land of the Lord my teacher, as being the Territory of *Sem*, or *Melchisedek*, the great teacher of the waies of the Lord, (while the *Canaanites* round about did walke in blindness, and were led by teachers onely of delusion) and the Land which the Lord his teacher had designed to him in the prediction of his father *Noah*.

[d] This Mount was so seated in the midst of *Jerusalem*, that the City lay *strategosus*, in form of a Theatre round about it. [e] On the South lay *Jerusalem* it selfe built upon Mount *Acra*, and *Acra* naturally higher then *Moriah*, [f] but much levelled by the *Ajmonean* family in the time of their reigne, and the valley betwixt, well raised and filled up with earth, that both the Temple might over-top the buildings on *Acra*, and that the coming up from the City to the Temple, might be the more plaine and easie, compare *Luke 3.5.* [g] On the North side lay Mount *Sion* furnished with the gallant buildings of the Palace, Court, and City of *David*. These two Mountaines *Acra* and *Sion*, and the Cities built upon them (the *London* and *Westminster*, City, and Court of the Land of *Canaan*) did so decline and descend upon their South-east and North-east points, that on the East and West of the Temple they met and saluted each other in a valley, having also a deep valley betwixt them and the Temple on every side, but only on the South, where it was the lesse deep because of the levelling, mentioned immediately before.

Although this Mount *Moriah* were not so high of it selfe

[d] *Ioseph. An.*

lib. 1. c. 14.

[e] *Vid. Ezech.*40. 2. & *Kamich.**ibid.* & *Ioseph.**ad Kelim.*[f] *Ioseph. de**Bell. lib. 3. c. 13.*[g] *Psal. 48. 2.**Alen Extra ibid.*

as the two hills on either side it, yet was it of a great pitch and steepnesse [b] *Alto et magno et altissimo et altissimo et altissimo* [b] *Id. de Bell. c. 12. A strong beap, steep, and deep on every side.* And it was a discerning note of a young male child, [i] That he was bound to [i] *Hagigab* appear before the Lord, at the three festivals, if he were once come to be per. 1. able, to go up the Mountaine of the Temple holding his father by the hand.

This Mount fell so in the division of the Land, that part of it was in the lot of one Tribe, and part of it in another; [k] For most part of the Courts was in the portion of Judah, but the Altar, Porch, Temple, and most holy place were in the portion of Benjamin. And that part that lay in the portion of Judah was made hollow under *מבניו היו כנויות מבניו* with arches built upon arches underneath, (saith Maimony) [l] because of the Tent of defilement.

Now this that he calleth The Tent of defilement, might very well be supposed to be a Sinke, or common Shore, made underground, and arched over for the conveyance of all the filth and waste of the Courts away, (and that there was such a thing we shall see hereafter) but he explaineth himselfe in another place, and saith that *כל חצר חבירה וחבירה* [m] All the Mountaine of the house (that is, the outmost space) and all the other Courts were hollow under, because of an abyse or deep grave. Now the Talmudicks use to call a sinke, unseen, or unsuspected grave, *קבר החתום* [n] An abyse grave, *קבר חתום* is *קבר חתום* in the Gospell language, Luke 11. 44. And so they call an unseen or unknowne uncleannesse, *סומא חתום* [o] an abyse of uncleannesse, and they oppose to it *סומא ידוע* An uncleannesse knowne of. Wherefore that they might be sure, that there should be no graves secretly made in any of the Courts of the Temple, by which they might be defiled, they arched all the Courts under ground, so as that there were *כיסין על גבי כיסין* arches upon arches (as my Author expresseth it, which he explaineth in another [p] place, in another story of the like nature) *כיסין על שני כיסין* [p] *Id. in P. 1. lib. 3. c. 19.* one arch set upon two arches, so that the feet of an arch stood upon two arches that were under it. And so it was either impossible to bury above the arch for want of soile, or if it were possible

The Measure of the floore of the Mountaine

to bury below the arches, it was deep and farre enough from defiling.

CHAP. II.

The measure of the floore of the Mountaine of the Temple.

Απολαττω χαρμυαλδρ.



THE Compasse of the floore of *Morieb* [a] did increase by time and industry (somewhat though not much) above what it was when *Solomon* first began the Temple there: For [b] whereas *David* by divine direction had built an Altar, and God by divine fire upon it,

had fixed that very place for the place of the Altar of the Temple; the Mountaine possibly in some part of it, might want here and there somewhat upon the edge of it, by bendings and windings in, so that the square for all the Courts which was intended, and which was to be measured from the Altar as from the standing mark, could not runne even, but did meet with some small *hiatus* through the want and pinching in of the hill in certaine places: whereupon *Solomon* and the succeeding generations, were still encreasing the spaciousnesse and capaciousnesse of it, by filling up the valley or precipice where the want was, insomuch that the compasse and space of it at the last, under the second Temple was [c]

חמש מאות אמה על חמש מאות אמה five hundred cubits upon five hundred cubits, that is, a perfect square of 500 cubits upon every side, 2000 cubits in the whole compass about:

[d] And this square piece of ground was inclosed with a Wal. Not but that there was some more space upon the floore of the Mount then barely this measure, for [e] חצר ויהו נדול חק אלה לא היה קדוש: the Mount was farre larger then 500 cubits square, but only so much was taken in for the holy ground.

This

[a] Jos. de Bell. cap. 14.

[b] 1 Chr. 21. 8. & 22. 1.

[c] 2id. per. 2.

[d] Maim. in Beth habbechir. 22. 5.

[e] Pisk. Teph. ad Midd.

This number of 500 cubits upon every side of the square, is so agreeable to the number of [f] *Ezekiel*, that that help-
eth to confirme and justifie this proportion and account: 20. & 45. 2.
and although his large measure, do differ farre from this of
ours, yet doth his cubit measure and state the cubit that we
have in hand, so well, that it would be very hard, if not im-
possible otherwise among the various sizes of cubits that we
meet withall, to determine any thing of it: For wee finde
mention of the [g] common cubit of five hand breadths, [b]
of the middle of six, of the cubit halfe a fingers breadth larger
then the cubit of *Moses*, and the cubit halfe a finger breadth lar-
ger then that: but *Ezekiel* hath staid his [i] cubit to be a
cubit and a hand breadth (that is the common cubit of 5 hand
breadths, and one hand breadth over;) And so the Jewes con-
clude upon the same measure in this received maxime: **מסמך**

כלים וסר סמך ו חנניו [k] The cubit by which
the Temple buildings were measured was 6 hand breadths, but the cu-
bit by which the vessels were measured was but five.

The hand breadth therefore being [l] the four fingers breadth
as they be laid close together, which make but three inches, the
cubit of six hand breadths, (which is the cubit we embrace
here) ariseth to 18 inches or just halfe a yard, and so by this
computation, the 500 cubits upon every side of the square was
250 yards, and the whole compasse of the wall was a 1000
yards about.

[m] *Josephus* hath allotted a just furlong to every side of the
square: **ἕκαστος γωνίας καὶ πῶς μίλιον ὡς ἀμφοτέρους**, and so hath
made the whole compasse to be exactly halfe a mile about,
reckoning according to the common cubit, and according to
the measure best known among the Greeks and Romans, for
whom he wrote.

And now if any one will take up the full circuit of the
wall that encompassed the holy ground, according to our
English measure, it will amount to halfe a mile, and about
166 yards. And whosoever likewise will measure the
square of *Ezekiel*, chap. 42. 20. he will finde it 6 times as large
as this chap. 40. 5. the whole amounting to three miles and an
halfe, and about 140 yards, a compasse incomparably larger

The Measure of the floore of the Mountaine

then Mount *Moriah* diuers times over; and by this very thing is shewed that that is spiritually and myſſically to bee understood.

The description of the Temple and City, that he hath giuen in the end of his book, as it was a prediction of some good to come, ſo was that prediction true, thus farre according to the very letter, namely that there ſhould be a Temple and a City newly built: and ſo it was a promiſe and a comfort to the people then in captiuiſy, of their reſtoring againe to their owne land, and there injoying *Jeruſalem* and the Temple againe, as they had done in former time, before their removing and captiuating out of their owne country: But as for a literall reſpondency of that City and Temple, to all the particulars of his deſcription, it is ſo farre from it, that his Temple is delineated larger then all the earthly *Jeruſalem*, and his *Jeruſalem* larger then all the land of *Canaan*. And thereby the ſcope of the Holy Ghoſt in that ichnography is clerly held out to be, to ſignifie the great inlarging of the ſpiritual *Jeruſalem* and Temple, the Church under the Goſpel, and the ſpiritual beauty and glory of it, as well as to certifie captiued *Iſrael*, of hopes of an earthly City and Temple to be rebuilt, which came to paſſe upon their returne under *Cyrus*.

Yet had this his ſpace of the holy ground its bounds, though they were exceeding large; but when *John* in his Revelation is upon the meſure of his Temple, this outer Court or ſpace is leſt boundleſſe, and not meſured nor incloſed at all, and the reaſon is giuen becauſe that Court was giuen to the Gentiles, and they ſhould tread the holy City (as men trod Gods Courts when they came to worſhip) two and forty months, *Rev.* 11. 1, 2, 3, &c. ſill clearing the reaſon of the Prophetically inlarging of the holy ground, which was to denote the abundant and numerous worſhippers of God which ſhould be under the Goſpell.

The Wall that encompassed and went about the ſquare of the holy ground, was of very fair ſtone, [e] and it was five and twenty cubits, or twelve yards and an halfe high, that is, as one ſtood within the compaſſe of it, in the holy ground;
for

[e] *Joſe. de Bell.*
lib. 5. c. 14.

for without it stood over a very deep and sharp precipice, and so there was an exceeding great height from the bottome of the trench beneath, to the top of the wall, but within it was no higher then 25 cubits, and that height it carried about the whole square.

Now whereas it is a very common *Tenet* amongst the Talmudicks that כוחל המזרחי גובהו 100 אמה [p] The Eastern wall was 100 cubits high and no more, It is not to be understood of the whole East side Wall, for that was 25 cubits high as well as the rest, but it is to be understood only of the wall or battlement that was just over the East gate: and so it is explained by some of them thus, כסמור רמה למעלה לחוץ פתח ויכל צריך שיהא חכוחל של [q] For whereas the Priest that was sprinkling the blood of the red Cow upon Mount Olivet, was to looke directly by this East gate, upon the gate of the Temple, and whereas [r] the floore of the Porch of the Temple was two and twenty Cubits higher ground then the floore of this East gate, and so the Priest looking from Olivet through this gate [s] could not see above the eighth step before the Porch, [t] therefore it was needfull that the wall that was just over the East gate should be low, that what he could not see through the gate he might see over it.

[p] Mid. per. 2.
[q] Kimch. ubi
[r] [s]

[q] Mid. per. 2.
[r] [s]

[r] Maym. in
Beit halbechir.
per. 6.

[s] R. Shon.
in Mid.
[t] Pisk. Ter.
[u] [v]

CHAP. III.

*The East gate of the Mountaine of the House of
Shushan gate. The Prospect of Mount Olivet, and
part of the City before it.*



IN the surveying of the gates and buildings that were in this outmost wall, and virge of the holy ground, we will begin at the East quarter which faced Mount Olivet, and in which side of the square there was only one gate: this and all other the gates, both in this wall and in the other that encompassed the Courts [a] were twenty Cubits high and ten Cubits broad, as the Hebrew writers do constantly reckon.

[a] *Mid. per. 2.*

In which account they and their Countryman *Josephus*, who wrote in another language, do not differ (although that [b] his constant measure that he gives of all the gates, be 30 Cubits high and 15 Cubits broad) but they do in this diversity explain the thing the better. The height of the whole gatehouse of every gate, or of the pile where the gate was set, was 30 Cubits, and so it rose 5 Cubits above the wall, but the very entrance of the gate, or the doore of it, was but 30 Cubits high. And so the very breadth of the entrance of the doors of every gate was but 10 Cubits, but the cheeks of the gate on either side was 2 Cubits and an halfe, and so the breadth of the whole pile, was 15 Cubits in all. The height

[b] *Jof. de Bell. lib. 5 c. 14.*

[c] *Meym. in Beis habbekerab per. 6. Ghiff. in Mid.*

of this East gate only came short of the rest, 4 Cubits, for [c] it rose but but 6 cubits above the entry or light that was passed through, whereas the rest did rise ten, and so it rose but one cubit above the height of the wall, whereas the rest did five; and the reason was given immediately before, because the Priest that burned the red Cow on Mount Olivet might looke over it upon the Temple; for so they conceive that command bound him when he sprinkled her blood. He shall sprinkle of her blood directly before the Tabernacle of the Congregation seven

The East gate of the Mountaine of the House, &c.

9

seven times, Numb. 19.4. Observe Christ and his Disciples, having gone out of this gate from the Temple, now sitting upon Mount Olivet before this gate, and looking back on the sumptuous building of the Temple, and Christ discoursing concerning their ruine, Mat. 24. 1, 2, 3, &c.

This gate stood not just in the very middest of this Eastern wall, as if it had 245 cubits of the wall on either side it, but it stood more toward the North, because it was to stand directly in the front, or over against the porch of the Temple. Now the Altar being pitched and fixed so by a divine appointment, that the Mountain did not allow an equal space of ground on either side it, they were forced to build the Temple so, as to stand in its proper parallel with the Altar, and to cast the Courts so, as that **רבו לי מן הדורים ב לו** **מן חמור שלישו לו מן הצפון מ'עוטו מן המערב** [d] The greatest space of the Mount was on the South, the second on the East, the third on the North, and the least Westward.

[a] Mid. ubi
supr.

[e] Upon this East gate was pourtraied and pictured the resemblance of the City Shushan, the royall Seat of the Persian Monarchy, and the gate it selfe, at least some part of it was called by this name, **שתי אמות היו בשושן הכירה** The

[e] Id. per. 1

Talmud saith [f] There were two sorts of Cubits in Shushan, the Palace, one which exceeded the cubit of Moses half a finger, and this

[f] Kelim.
per. 17.

was upon the North-east corner, and the other which exceeded that, halfe a finger more, and that was on the South-east corner. Now the Glossie explains it thus, that Shushan the Palace was a room in the East gate where Shushan was pourtraied. And the reason of that picture is given by some to be [g] That Israel might see it and remember their

[g] Aruch. in
Shushan.

captivity in Shushan: by others, [h] Because when they came out of captivity, the King of Persia commanded to picture Shushan upon the gates of the house, that the fear of that Kingdome might be upon them. But here Abraham Zaccuth doth move a just queere. The Kingdome of Persia [i] (saith he) and Shushan lasted but a little while

[h] Rashi in
Mid. per. 1.

Gloss. in Mish-
naoth in 8. ibid.

[i] Luchafin fol.
65. col. 2.

after the second Temple was built, namely about some 34 years, and then how came it to passe that that picture continued there all the time of the second Temple? But there are some that resolve it thus, That the children of the captivity made this pourtraiture, that they might remember the wonder of Purim, which was done in Shushan, Esth. 9. 26. and this is a good resolution: so he.

C

This

The East gate of the Mountaine of the House, &

This gate is called *The Kings Gate*, 1 Chron:9.18. not for any speciall or ordinary entrance of the King through it (for his common coming in, was at the cleane opposite quarter, namely on the West side) but it is so called, because King Solomon built it and the rest of the wall that way, at an extraordinary paines and charge, fetching up the foundation with huge stones, from the bottome of the deep valley that lay under: of which anon.

But before we part from this gate, let us stand a little in it and take the prospect that is there before us Eastward, for the better understanding of some places of Scripture, that speake of the places thereabout.

Mount Olivet faced Jerusalem, and the Temple, and Sion upon the East, winding likewise Northward, so as that it faced Sion also something upon the North. Betwixt Jerusalem and it, was the valley of Hinnom or Tophet, where was the horrid and hideous practice of their irreligious religion, of butchering their children, in causing them to passe through the fire, or burning them to Molech. For Solomon had built an high place for Chemosh the abomination of Moab in this hill that was before Jerusalem, and for Molech the abomination of the children of Ammon, 1 King. 11.7. namely on the right hand of the Hill, as you looked upon it from Jerusalem, 2 King. 23.13. In this text of the Kings it is called **הר המסבב** *Har hammasbebah*, instead of **הר המסבב** *Har hammisbebah*, The Mount of corruption, instead of The Mount of Unction, or of Olives, the Holy Ghost branding the fact, and the place for the fact, with so visible and notable a marke of distaste and displeasure at it. To so great a contrariety to what he once was, when he was himselfe, had Solomons idolatrous wives bewitched him, that as he had built a sumptuous Temple on Mount Moriah to the true God, so they perswade him to build an Idolatrous Temple to their abominations on Mount Olivet, in the face of the Temple, and affronting it. The valley beneath this accursed Idoleum, was called The valley of Tophet, and the valley of the son or the sons of Hinnom, Jer:7.31,32. & 19.6.&c. The

[k] Vid. Buxi.

Heb. Lex. in

valley of Tophet, that is, [k] The valley of Drummets or Tabernacles: from the noise that was made with such kind of instruments

to

to drown the cries and shrieking of the burning children : And the valley of the sonnes of Hinnom, that is, the valley of children of shrieking and roaring ; from the wofull cries of those poore children frying in the fire. This was probably that which is called the valley of the carkasses or the dead bodies, Jer. 31.40. of which name the Chaldee Paraphrast in that place hath given this reason, *Because the dead bodies of the Camp of the Assyrians fell there* : and to which Josephus also giveth testimony when he relateth that a place was called ^[l] *The Assyrian Camp* ^[l] *Jos. de Bell. lib. 6. c. 26. & 31.* And here may we give a check a little to the peremptorinelle of Rabbi Solomon upon the Text of Jeremy, lest he grow too proud, who glosseth the fortieth verse thus, ^[m] *The valley of dead bodies is the valley where the carkasses of the Camp of Sennacherib fell* : and the valley of the Ashes, is the place whither they carried the ashes forth, which was without Jerusalem: These places they shall bring within the City even within the walls : And this Prophecie is to be accomplished in the last redemption in despite of the Hereticks, for it was not accomplished under the second Temple. By Hereticks we virulently meaneth Christians, who deny any other Messias yet to come, and that there shall be any more an earthly Jerusalem. For he would construe those words of the Prophet strictly according to the letter, as if there should be a time when these valleys should be walled within Hierusalem, really and indeed; whereas the Prophet in mentioning of those most defiled and polluted places to be taken into the City, meaneth only the bringing in of the Heathens, who had been polluted with all manner defilements of Idolatry and other abominations, into the spirituall Jerusalem which is above, or the Church. And yet if we would follow him even in his littrell construction, we might shew, out of his owne Authors the Talmudists, how Bethpaze, the Towne that stood even in these places mentioned by the Prophet, though it stood out of the walls of Jerusalem, yet by their owne confession is it reckoned as a member or part of Jerusalem: and so was that prophecy literally fulfilled by their owne chorography at the coming of our Messias ; But here is not a place for such disputes.

This was the prospect that you had before you on the

The East gate of the Mountaine of the House, &c.

right hand as you stood in the East gate of the Mountaine of the Temple; namely a part of Mount Olivet divided from the City Jerusalem by the valley of Topet, &c. by the valley of Ashes; on the side of the valley, neere Jerusalem stood the Towne Bethpage, and on the hill on the further side of the valley over against it, stood Bethany, renowned for the raising of Lazarus from the dead there, and for our Saviours frequent resort thither, and ascension thence.

Directly before you, was the place upon Mount Olivet where they used to burne the red Cow into purifying ashes, when they had occasion to do such a work: and [u] thither went a double arched Causey, of the same manner of arching that we have mentioned under the Temple Courts: and for the same caution, namely for security against graves, by which the Priest that went about that employment might have been defiled, and so the work nard.

Upon your left hand as you stood, ran Mount Olivet still, and the valley betwixt you and it and all along on the East point and on the North side of Sion, was called the valley of Kidren, of famous memory and mention in Scripture, 2 Sam: 15. 23. 2 Kings 23. 6. John 18. 1. &c. At the foot of the hill, beyond this valley you might see Gethsemany or the place of the oile Presses, whither they brought the Olives they had gathered upon Mount Olivet to be pressed, and the oile got out. And there it was whither our Saviour went after his last Supper, and where he was apprehended having supped that night as it is most likely in Sion or the City of David.

CHAP. IV.

Of the two South Gates.

שער חולדה

The Gates of Huldah.



Since the East quarter of the enclosing wall, did face Mount Olivet, so did the South quarter face Jerusalem the City it selfe; For take we the whole City, either built upon seven Hills

[a] as Tanikuma asserts it, or upon three, [a] Telamned. f. 152.
Acra, Moriah, and Sion, as it is commonly de-

scribed, or adde Bezetha and Ophila if you will, the situation of it will be found thus, that **הר חכית לצפון ירושלים**

[b] That the Mountaine of the Temple will be found lying Northward of Jerusalem, and Sion Northward of the Mountaine of the Temple. And thus do the Jewes in their antiquities generally feare it, and that not without sufficient warrant of the Scripture. For how can those words of the Psalmist, Beauti-

[b] To sap. ad Kelim.

full for situation, the joy of the whole earth is Mount Sion on the sides of the North, Psal: 48. 2. be more properly and plainly interpreted then as Aben Ezra doth interpret them; [c] Sion on the North side of Jerusalem? And those words of Ezekiel, He set me upon a Mountaine, by which was the frame of a City towards the South, Ezek: 40. 2. who can give them a sense more genuine and proper then Kimchi hath done, when he saith [d] The Mountaine is the Mountaine of the Temple, and this City is Jerusalem on the South?

[c] Aben. Ezr. in Psal. 46.

[d] Kimch. in Ezek 4. 2.

On this side therefore that faced Jerusalem; or that looked South, there were two Gates that were called [e] The Gates of Huldah, and they were so placed, as that they were in an equall distance from the two Angles of the Wall, East and West, and of the same distance one from another. And so is Josephus to be understood when he saith **ἡ δὲ πόλις ἦν περικυκλωμένη**

[f] Joseph. An. lib. 1. c. 24. **ἡ δὲ πόλις ἦν περικυκλωμένη**

The

Of the two South Gates.

The fourth part of the Wall was towards the South, and it had gates in the middle; that is, the gates were so set, as that there was an equall space betwixt gate and gate, and betwixt either gate and the corners of the wall.

From whence these gates did take their name to be called The gates of Huldah, is hard to determine, whether from חולדה Huldah, which signifieth a Weasel, of which creature

[g] the Hebrewes write many Stories; or [h] from the Syrian word חלד which translateth the Greeke word *castor*, To creep into, 2 Tim. 3. 6. or from חלל Thil, or hither is common ground, or [i] from the Prophetesse Huldah, who was of so great esteeme in her time among the Jewes, as that they say [k] there was never any buried within Jerusalem, either man or woman (unlesse of the house of David) but onely shee: or from whence else they were denominatèd, it will not countervaille the labour to search, nor is it very hopefull to finde.

[g] Vid. Aruch. in חלד
[h] Const. Lemper. in Mid. pag. 12.
[i] Vid. R. Sol. in 2 Kings 22.
[k] Avot R. Nathan per. 34.

We shall not need to spend time in describing the forme, fabrick and dimensions of these gates, since these and the rest of the Gates were all futable to that in the East quarter which we have described before, saving that their Gate house was higher, and that they were not charactered with the picture of Shushan as that Gate was. Let us therefore onely take the prospect as we stand in either of these Gates before us, towards the South upon which they opened, as we did in the other toward the East.

What Streets, Houses, Turrets, Gardens, and beauteous buildings were to be seen in Jerusalem as it lay before you, may better be supposed in so goodly a City then described: only if you will observe the situation of it, or how it lay, you may view it situate thus. It lay upon the Hill *Agra*, which rising in the middle, descended with an easie declining towards the East and West, and with a descent also toward the North or toward the Temple. Upon the very highest pitch of the Hill, and from whence it had a fall either way there sprang the sweet and gentle fountaine *Silom*, without the City, and ran to either end of the City, both East and West in a contrary channell; as it made toward the East it

left

left the Fullers field upon the right hand and saluted the Sheep gate on the left, and so turned Eastward and fell into the Poole called *Solomons Poole*, which may well be supposed to be *Bethesda*. As it ranne Westward, it coasted along the broad wall, the Tower of the Furnaces, the valley gate, and dung gate, and after a while fell into the Poole of *Siloam*.

CHAP. V.

Of the West gates *Shallecheith* or *Coponius*,
Parbar, *Asuppim*.

IN the Talmuds Survey of the Temple, there is but one Gate mentioned or spoken of upon the West quarter, but *Josephus* doth mention foure, and that agreeably to the Scripture. Not but that the Talmudists did very well know there were so many Gates upon this quarter, but they reckon only those by name, [a] that had Guards kept at them, whereas *Josephus* reckons all that were in being: His words are these; *Εν δὲ τῇ ἀνατολῇ μὲν τῷ δεξιῷ πύλαι δ' ὀκτώσιν, ἡ μὲν οὖν τῇ βασιλείᾳ τοῖς τριῶν, καὶ ἐν μέσῳ ὁδῷ τῇ οὐκ ὀκτώσιν. Αἱ β' δὲ οὖν τῇ ἀνατολῇ, ἡ λοιπὴ δὲ οὖν τῇ ἀνατολῇ. Βαδύνει πολλὰς ὁδούς τῇ οὖν τῇ ὁδῷ διπλασίονα, καὶ ἀπὸ τούτων αὐτὴ πάλιν ἐπὶ τῇ ἀνατολῇ.* [b] On the West quarter of this outmost bound, there were foure gates: The first leading to the Kings Palace, the valley betweene being filled up for the passage: Two others went into the Suburbs, and the other into the other City, having many steps downe into the valley, and many up againe to the pitch or coming up. We will survey these Gates particularly, and take them in the order that he had laid down, beginning first with that Gate that led to the Kings Palace.

[a] *Mid. per. i.*
Tamid. per. i.

[b] *Joseph. An-
tip. lib. i. c. 14.*

[Sect. i.]

THe Gate that led towards the Kings Palace, was that that stood most North in this West quarter, of all the four, being set directly and diametrically opposite to the Gate *Shushan* in the East. In the time of the first Temple, this Gate was called *Shallecheth*, 1 *Chron.* 26. 16. but in the time of

Herod's Temple, it was called [a] The Gate of Coponius: The Jews write it קיפוןוס *Kiponus*; about the derivation of which word there are various conjectures. Some deduce it

from [b] קוּפֶּה *A hole or entrance*; Some from [c] קוּפֶּה *A back deer*, some from קִימְנֶה *A thorough-passage*; but I

should rather derive it from *Coponius*, the Roman Commander. *Josephus* recordeth that when *Cyrenius* was sent by *Augustus* to be Governour of Syria, *Coponius* also Generall of the

Horfe, was ſent with him for ruler in Judea, [d.] Καταγὼς γὰρ αὐτοῦ
 οὕτως ἐστὶν ἡμεῖς ταῦτα [e] τῶν ἱστοριῶν ἡμεῖς [f] Ἰουδαίῳ τῷ
 ἐνὶ αὐτοῖς ἀξίῳ. Now this was ſo neere about the time of He-

reds finishing the building of the Temple, that is given a faire
occasion to thinke that he named this gate in honour of that
great Commander *Coponius*, as he did a building hard by it,
Antonia, in memory and honour of his great friend *Antony*.

The word *Shallecheth*, by which name this Gate was first called, in the time of *Solomon*, doth signifie a *casting up*, and so saith [e] *Kimchi*, it is rendred by the *Chaldee* Paraphrast in the sense of *השלכה*. Now this gate is said in *1 Chron. 26. 16.* to have been by the *Causey* going up; which going up is that renowned ascent that *Solomon* made for his owne passage up to the Temple *1 King. 10. 5.* *2 Chron. 9. 4.* And the *Causey* is that that *Iosephus* meaneth, when hee saith, *A gate led to the Kings House from the Temple, the valley between being filled up for the passage, which was a very great work, for the valley was large and deep: Therefore it may very well be concluded that it was called Shallecheth, or the casting up, from the Causey that*

XUM

was cast up to lead to it from the Kings Palace, this being his ordinary way to the Temple.

This Causey is held by some [f] to have been set on either side with Oakes and Teyle trees, which grew up there, and served for a double benefit, the one to keep up the Causey on either side, that it should not fall downe; and the other was to make the King a pleasant walke, and shade, with trees on either side, as hee came, and went. And so they render that verse in *Esay* 6. 13. where the word is onely used besides in all the Bible: *In it shall be a tenth, and it shall returne and be eaten, as a Teyle tree, or as an Oake by Shallecheth: that is, as the rowes of trees on the sides of this Causey.* [f] *Vid. R. Sa. in Esay 6.*

SECT. 2.

Parbar Gate, 1 Chron: 26. 13.

FROM the Gate Shallecheth or *Coponim*, that lay most North on this Westerne quarter, let us walke toward the South, and the next Gate wee come to, was called *Parbar*; of this there is mention in the booke of *Chronicles* in the place alledged; where the Holy Ghost relating the disposall of the Porters at the severall gates of the Mountaine of the House, saith, *At Parbar Westward, two at the Causey, and two at Parbar.* By which it is apparent sufficiently, that this Gate was in the West quarter, and reasonably well apparent that it was the next gate to the Causey or *Shallecheth* because it is so named with it, but by that time we have fully surveyed the situation of it, it will appeare to have beene so plaine enough. The word *Parbar*, admitted of a double construction, for it either signifies כפר כלם *An outer place*, [a] as many of the Jewes do construe it, or it concurs with the signification of the word *Parbar*, (which differs but one letter from it, and that very neere, and of an easie change) which betokeneth *Suburbs*, both in the Hebrew Text, 2 *Kings* 23. 11, and in the Chaldees tongue, as [b] *David Kimchi* averreth there.

[a] *Gloss. in Tankh. per. 1. Kimch. in Chron. 26. Aruch. in voce, &c.*

[b] *Kimch. in 2 Kings 23.*

D

And

And here *Josephus* his words which we produced a little before, may be taken up again; and out of all together we may observe the situation of the Gate in mention. He saith, that of the four Gates upon this Western quarter, one led towards the Kings Palace; (that is Shaltesbeth that we have viewed already) and the two next, viz. to the westward, into the Suburbs. These Suburbs that he meaneth, were indeed that part of the City which in Scripture is called *Millo*, which was the valley at the West end of *Mount Moriah*, in which Jerusalem and *Sion* met and saluted each other; replenished with buildings by *David* and *Solomon* in their times, 2 Sam. 5. 9. & 1 Kings 11. 27. and taken in as part and Suburbs of *Sion*, and so owned alwayes in after times.

And to this purpose is the expression of *Josephus* in his words that we have in hand, observable, when he saith, that two of these Western gates were into the Suburbs, *ἡ ἑκαστὴ εἰς τὴν ἄλλαν πόλιν*, and the other into the other City, that is, into Jerusalem, which he maketh as another City from the Suburbs of which he spake. Take the word *Parbar* therefore in either of the significations that have been mentioned, either for an enter place, or for the Suburbs; this Gate that we have in survey might very properly be called by that name, because it was a passage from the Temple into *Millo*, which was an outer place, and the Suburbs of *Sion* distinguished and parted from *Sion* by a wall; yet a member of it, and belonging to it.

Now whereas the other gate that stood next to this that we are about, toward the South, did lead also into the Suburbs as well as this, as is apparent from *Josephus*, yet is it not called by the same name *Parbar*: the reason of this may be given, because it bare a name peculiar and proper, suitable to that singular use to which it was designed, or to that place where it was set, rather then suitable to that place whither it gave passage.

And here because we are in mention of the Suburbs, it may not be amiss to looke a little upon that text, that speaketh of the Suburbs, and out of which we have taken that signification of the word *Parbar*, namely 2 Kings 23. 11. It is said
these

there, that *Josiah* took away the Horses that the Kings of Judah had given to the Sunne, at the entrying in of the House of the Lord, by the Chamber of *Nathan mēlāb* the Chamberlaine which was in the Suburbs. Whether these Horses were given to the Sunne, to be sacrificed to it, or to ride on to meet and salute the Sun-rising, as the Jewes suppose, we shall not trouble our selves to enquire into; it is the place that we have to look after at this time, rather then the thing.

These Stables of such Horses, (and it is like the Kings common Stables were in the same place) are said to be in the Suburbs, and at the entrying in of the House of the Lord, and we cannot better allot the place, then that whereupon wee are, namely that they stood here in *Millo*, before this gate *Parbar*, or thereabout, and from thence there was a way to bring the Horses up to the Kings house, when the Kings would use either those horses that they had dedicated to the Sun for their irreligious use, or their other Horses for their common use. As they went out of *Millo* to rise up into *Sion*, they passed through a gate which was in the wall that parted betwene *Millo* and *Sion*, which wall and gate was but a little below the Causey that went up to the gate *Sballecheth*; and this helpeth to understand that passage about *Athaliahs* death, 2 Kings 11. 1. They layd hands on her, and she went by the way by which the Horses came into the Kings house, and there she was slain. That is, they got her out of the Mountaine of the Temple, brought her downe by the gate *Sballecheth* and the Causey, and when she came neare the horse gate, through which the horses went up out of the Stables in *Millo*, to the Kings house, there they slew her. There was a Horse gate indeed in the maine wall of the City, on the East part of it, *Neb. 3. 24. Jer. 3. 1. 39.* but that was distinct from this, which was peculiar for the Kings horses, and therefore a distinctive character is set upon this, namely, that it was the Horse gate towards the Kings house, *2 Chron. 3. 15.* It should be readred towards the Kings house rather then by the Kings house, for neither of these gates, either that on the East which was a gate of the City, nor this on the West which was a gate into *Millo*, were neare the Kings house, but a good distance off; See the LXX there;

SECT. 3.

The two Gates and House of *Asuppim*.

IN the story of the designing of the Porters to their severall places and charges, in 1 Chron. 26. 25, 17. it is said thus, To Obed Edom Southward, and to his sonnes the House of *Asuppim*. Eastward were six Levites, Northward foure a day, Southward foure a day, and toward *Asuppim* two and two.

Now there are two things, that have justly moved divers learned men to conceive, that *Asuppim* doth betoken the treasuries of the Temple, or the places where the offered and dedicate things were reserved and laid up. The one is the signification of the word it selfe, for it betokeneth gatherings or collections; and the other is, because Obed Edom, whose sonnes are said here to be at *Asuppim* as at their charge, is said in 1 Chron. 25. 24. to have had the keeping of the treasury. For there it is recorded that Joash the King of Israel took all the gold and silver and Vessels that were found in the house of God with Obed Edom.

Now if this be granted, that *Asuppim* did betoken and mean the treasuries, yet are we still to seeke where *Asuppim* was, and indeed there is not a more difficult matter, in all the survey of the Temple, and of the buildings and affaires, belonging to it, then to determine aright and clearly concerning the Porters, treasuries and treasures and all their charges; there is so much variety of expressions about these in Scripture, and so little explanation and resolution of this matter in other writers, we shall do the best we can for their discovery as we come to the view of the severall places that refer to any such thing.

The word *Asuppim* is used againe, in speech concerning the Porters, Neh. 12. 25. where six men there named are said to be Porters keeping the ward **מִן הַיָּמִין** at the *Asuppim* of the Gates. Aben Ezra and Kimchi say it is but the same with *Sippim* the thresholds, and so it is rendered in our English

English Text. But if it be taken in that sense in this place of the *Chronicles* that we have in hand, there can be no difference between the sonnes of *Obed Edom* and the rest of the Porters in this respect, for all of them may be said to be Porters at *Asuppim* as well as they, since they were all alike Porters at the thresholds.

In the naming of the Porters, and placing them in their stations, there are the East, West, North and South quarters mentioned, and *Asuppim* comes in as if it were out at all: At the East gate were six of *Shelemiah's* younger sonnes; And his eldest sonne *Zechariah* and his sonnes at the North. At the West were six sonnes of *Hosea* and *Shuppim*, four at *Shallecheth*, and two at *Parbar*. And four of *Obed Edom's* eight sonnes at the South, and the other four at the house of *Asuppim*, which seems out of square and who can tell where?

For the searching out of this place, which lies so very covert, and obscure in the Text, it may not be impertinent to consider these four particulars:

1 That there were four gates on the West side as hath been observed, namely the gate *Coponim*, two gates into the Suburbs, and one into the City:

2. That the holy Ghost reckoning the Porters as they were disposed after the returne out of captivity, placeth them only upon the four quarters of this outmost wall, 1 *Chron*: 9. 23, 24. (for the wall that encompassed the Courts had no gate on the West at all, and therefore those verses cannot be understood of that, but of this outmost boundary wall.) And why should we hold that he goeth in a different style here?

3 Those Porters lodged round about the house of God, and opened the doores every morning, 1 *Chron*. 9. 27. Now neither Priests nor Levites had any lodgings in the Gates of the Court, nor did the Levites open those doores, but the Priests. And

4 That though there were four and twenty guards, three of Priests, and one and twenty of Levites every night about the Temple, yet was there not any such by day at the Court gates, or at those places by the Court wall where they were

The two Gates and House of Asupim.

by night: But here the Text doth expressly tell that these Porters attendance was by day.

These things therefore considered, 1. Wee cannot place the *House of Asupim* in any other part, then in some place in this outmost wall that encompassed the Mountaine of the *House*, even as the rest of the gates and the Porters stood. 2. The expression used in the Text doth argue that these sons of *Obed Edom* that stood Porters at *Asupim* attended in two places or at two gates, for he saith that at *Asupim* there were *two and two*. 3. Since the Porters at two of the gates only of the four that were on the West quarter are named, namely, *Shallecheth* and *Parbar*, it cannot be otherwise conceived in reason, but that the other two gates on that quarter goe here under the name of *Asupim*, and had their Porters *two and two*. For 1. Since there were foure gates there, why should two of them go without Porters, when all the rest were so exactly manned? And 2. why should we goe place these foure sonnes of *Obed Edom* as Porters we know not where, and where wee never read of any Porters at all, and let these two gates stand wide and none to attend them?

I make no scruple therefore to conelude, that *Asupim* were the two gates in this Westerne wall, which stood most South or neerest to *Jerusalem*, and *The house of Asupim*, was a large piece of building, that ranne betweene them, which was a treasury, or divers rooms for treasuring and laying up something for the use of the Temple. The treasures of the Temple were divers and in divers places, and committed to divers persons; but the generall distinction of them is into the *Treasures of the House of God*, (and the *Treasures of the dedicate things*, 1 Chron. 26. 20.

By the *Treasures of the house of God*, is meant those things that were in ordinary use and imploiment, as the vessels, vestments, lishes, wine, oile, and other things which were commonly used, and with these we may joine whatsoever was offered to the Treasury either as due, as was the halfe shekel, or voluntary as money or vessels for the repaire of the house, and advancement of the Service. But by the *Treasures of dedicate things*, is understood whatsoever the Kings, Captains or great men

The two Gates and House of Asupim.

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men had consecrated and dedicated, which lay as the stocke of the Temple, and as the monuments of their devotion. The former Treasures were some of them under the care and charge of the Porters, 1 Chron. 9. 26, 27, &c. and the rest and the latter, under the hand of other Levites, 1 Chron. 26. 20, 23, 26, &c. The Porters had their treasures at every one of their gates: and so should I render **סְעוּרִים** *The Treasures of the Gates* in Neh. 12. 25. whereas some of them kept vestments, some instruments, some one thing, and some another, and these sonnes of *Obed Edom* kept the silver and gold vessels, which were the richest utensils of the Temple, and therefore their gates and the buildings between are called *Asupim* or *Treasures*, by an Emphaticall dignity above the rest.

Before wee part with this West quarter, let us take our prospect outward as wee have done from the two sides wee have been upon before. As you stood on the middle of this wall, *Millo* lay before you, and there might you see, besides the Kings stables and other buildings, the poole of *Siloam*, and the Kings Gardens: On the left hand was the descent of *Acra* and the buildings of *Jerusalem* upon it: on the right hand, the rising of *Sion*, and the staires that went up into the City, and by which the King came downe to *Shallebeth*, and so into the Temple. And as you rose higher was the place of the Sepulchers of *David's* family, and another poole, Neh. 3. 15, 16.

CHAP. VI.

CHAP. VI.

The North gate

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Tedi, or Tadde.



IN the Northside, to which we are now come, there was but one gate (as there was but one on the East quarter) which was situate just in the middle of the wall between the East and West end of it, but how to give it its right name there is some

[a] *At'snajoth*
in *Orave* in
Midd:
C. Lempert. ibid.
pag. 13.
[b] *Talm. Bab.*
cy Aruch.
[c] *Buxat. Talm.*
Lex.

dispute. [a] Some write it *טרי* *Teti* with *r*, which signifieth impistness or purulency, because that they of the Priests, whose seed went from them by night, went through this gate to bath themselves from that uncleanness. But the reading of old, hath bin so resolutely *טדי* with *d* [b] *Tedi*, or as some vowel it [c] *Tadde*, that *Pisk Tefajoth ad Middoth* goeth about to give its Etymology. He mentioneth a double notation: namely that either it betokens *חוצות* obscurity and shamesac'dness, because of its rare use and passage, and because the Priests that had suffered *Ganorrhoea* by night, went out through it to the Bath with some shame and dejectedness: Or that the word refers to actors or poets, and he produceth a sentence in which by its conjunction with another word, it seems so to signifie, for other sense I know not to put upon it. The sentence is this *ומימי רגילו כחו קמי ריש גלותא* Tragedians and Poets used it before the chiefe of the captivity. But what sense he would make of this Etymology, I do not understand. But be the notation of the word what it will, the *Talmud* setteth two distinguishing marks upon the gate it self, for which it was singular from all the rest of the gates that we have mentioned, [d] The first is that it had not so faire a rising Gate house and chambers above it as the rest had, but onely stones laid flat over it, and the battlement of the wall running upon it and no more. And the other is *לא מסמט*

[d] *Talm. in*
Mid. per. 2.

[e] *Ibid. per. 1.*

כלום [e] That it was not a common and ordinary passage

sage in and out, as the other gates were, but onely a passage upon occasion; the usefulness whereof we shall have occasion to look at againe ere it be long.

The Mount *Moriah* did afford some space of ground upon this side, without the wall and compasse of the holy ground, which it did upon none of the sides beside; for here was built the large and goodly Tower of *Antonia*, which we shall survey by and by, whereas on every one of the other sides the incompassing wall that closed in the holy ground did stand neare upon the very pitch and precipice of the hill. So that looking about you as you stood out at this gate, this Tower *Antonia* stood on your left hand and spoiled your prospect on that side, and you could see nothing that way but it. Before you was Mount *Sion*, and the goodly buildings of the Kings Palace and other houses; upon the bending toward the East angle, was the place called *Ophel* or *Ophla*, the habitation of the *Nethenims*, *Neb:3:26.* and when *Ophla* was turned East, then was there the horse-gate and water-gate before the Temple.

Thus lay *The Mountaine of the Lords house*, incompassed with the City round about, and enclosed with a faire and high wall which separated it from the common ground: On the one side of it lay *Sion* the seat of the King, on the other side *Jerusalem*, the habitation of the people and the Temple, and its service in the middle between, even as the ministry is in mediation betwixt God and his people. The wall that encompassed it, had eight gates of goodly structure and beauteous fabrick, all of one fashion, save only that the North and East gates were not topped the one in height, and the other in fashion as the other were. At all of these gates were Porters by day, and at five of them were guards by night, as we shall observe hereafter: the access to them on the East and West was by a great ascent, but facilitated by steps or causeys for the peoples ease, and for the comming up of the beasts that were to be sacrificed, of which there were some that came up daily. On the South side the ascent was not so very great, yet it had its rising in the like manner of access as had the other. On the North what coming up there was, it was

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more

more for the accommodation of the residents in the Tower *Antonia*, then for the entrance into the Temple, the North gate *Tedi* being of so little use as hath been spoken.

At any of the gates as you passed through, the entrance it self, through which you went, was ten cubits wide, twenty cubits high, and twelve cubits over, sixe of which cubits were without the holy ground, and six within : and as you entered in at the East gate, had you seen the ground before any buildings were set in it, or any thing done to it, but only the building of this wall, you might have seen the hill rising from the East to the West, in such an ascent, that the Western part of it was very many cubits higher then where you stood, as we shall have occasion to observe as wee passe along.

This banke was once well stored with bushes and brambles, *Gen: 22.13.* and afterward with worse briars and thorns, the Jebusites, who had it in possession till *David* purchased it for that divine use and structure, that we are looking after : Here was then a poore thrashing floore of *Ornan the Jebusite*, but afterward the habitation of the God of *Jacob* : A place and fabrick as sumptuous and eminent, as it was possible for man, and art, and cost to make it ; the glory of the Nation where it was, and the wonder of all the Nations round about it ; but in fine, as great a wonder and monument of desolation and ruine, as ever it had been of beauty and gloriousnesse. Before we step further toward the survey of it as it stood in glory, we must keep yet a while along this wal about which we have been so long, and observe some buildings and beauties that joined and belonged to it, besides the gates that we have surveyed in it already.

CHAP. VII.

The Tower *ANTONIA*.

Basis.



Pon the Northside [a] and joining up to the Western angle (but on the outside of the wall that we have surveyed) stood the Tower of *Antonia*, once the place where the High-priests used to lay up their holy garments, but in after-times a Garrison of *Roman* Souldiers for the awing of the Temple. When it served for the former use, it was called *Basis*, (it may be from *Βάσις* because it was an outer building) but when for the latter, it bare the name of *Antonia*: *Herod* the great having sumptuously repaired it, as he did the Temple, and called it after the name of the *Roman* Prince *Antony*. It stood upon the North-west point of *Moriab*, and was a very strong and a very large pile: so spacious a building with all its appurtenances, that it took up two furlongs compasse. The rock it stood upon, was fifty cubits high and steep, and the building it selfe was forty cubits above it, it was 4 square, incompassed with a wall of 3 cubits high, which enclosed its courts, and had a Turret at every corner, like the white Tower at *London*, but that it was more spacious, and that the Turrets were not all of a height, for those at the North-east and North-west corners were 50 cubits high, but those on the South-east and South-west were 70 cubits high, that they might fully over-look the Temple. It had cloisters or walkes about it, and bathes and lodgings and large roomes in it, so that it was at once like a Castle and like a Palace. There was a passage out of it into the North and West cloisters of the Mountain of the House (of which we shall speak next) and by that the *Roman* Garrison Souldiers went downe at every festivall of the Jewes, to take care against tumults and seditions in those great con-

[a] *Ioseph. Ant.*
iiij. lib. i. c. 14.
Ex de Bell. lib.
5. cap. 21.

courses of the people: And the Governour of this Tower is called the *Captaine of the Temple*, *Acts* 4. 1. *Luke* 22. 52.

[b] *Id. Ant. lib. 5. cap. 6.*

[b] *Hyrcanus* the High-priest the first of that name, tooke up this place for his Mansion, and for the laying up of his holy garments, and so did his successors after him: And *Herod* when he repaired it and called it *Antonia*, he suffered the High-priests to lay up and to have the keeping of the robes here still, and so did *Archelaus* his sonne after him. But when the Romans put *Archelaus* from his Kingdome, they tooke the custody of these garments into their owne power, but yet they let them lye in the same place, till *Vitellius* the Pro-consul of *Syria* (in the time of *Tiberius*) coming to *Jerusalem*, and well pleased with his entertainment there, upon the Jewes Petition restored the keeping of those robes to them againe. Howbeit they enjoyed not that priviledge very long, but in the time of succeeding Emperours and Governours the custody of them was taken from them againe.

And now that we have seen *Antonia* on the outside of the North wall, let us come in againe at the North gate *Tedii*, and look a little more upon that, as we come through it. We observed before, the name of this gate to signifie *Hiding* or *obscurity*, and as for the nature of it, we saw that it was in a manner altogether unfrequented: Now two things may be conjectured toward the reason and cause of both these; as 1. The insolency of the Roman Garrison might make the people have but little minde to come that way, and it might bee to them, *Porta Tedii*, a gate of grievance; for let us cast out a Latine Etymology, so neare a Latine Garrison. And 2. a reason why it carrieth biddennesse in its name, *Iosephus* seemeth to give in this passage *Βασιλειῶν ἀπὸ τοῦ οὐρανοῦ καὶ ἀπὸ τῆς ἀντιοχείας ἀνιόντων*, [c] because the hill *Bezetha* did shadow the Temple on that North side, and spoile its prospect, whereas no other side of the square had any such cloudings.

[c] *Id. de Bell. lib. 5. cap. 15.*

CHAP. VIII.

Cloisters along this outmost wall within.

וּסְטוֹ



H U S hath the outmost virge and bounds of the Mountaine of the House beene laid before us; Now there is a thing that deserves our paines and observation againe in another survey, and that is, the walkes or cloisters that were along the wall within betweene gate and gate round about.

[a] The Talmud in one place expresseth it, סְטוֹ כְּסוּר [a] Shabbath Porticus duplicata, and so [b] Josephus Antiquities al scilicet mous, foli 6. which both the Talmud [c] in another place and also May- (b) Jos. de Bell: lib. 5. c. 14. mony do utter more largely כִּלּוֹ הָיָה מְקוּרָה וְסְטוֹ לַמַּנִּים [c] Shab: fol: 13. סְטוֹ It was all floored or roofed over, and one porch was before another. Maym. in Berib babbechir. per. 5.

The word סְטוֹ is so plainly the Greek word σῆα, that I make no scruple to render it by that word in Greeke and by Porticus in Latine, but how to translate any of them into our English tongue, is of some doubtfulnessse, because our word Porch by which they are constantly rendred, doth not reach to their sense in our English use, but is commonly taken in another. For what [d] Kimchi saith concerning the word סְטוֹ [d] Kimch. in 1 Kings 6. 4. that it meaneth the same thing that by the language of the Talmud is called כִּית חֲשֵׁרָה The house of the gate, is also most true concerning the proper signification of the English word Porch, for that most ordinarily and commonly is taken among us for the building over or before the house door. But these words that we are about, do signifie Cloister-walks or rows, where men used to walk or sit free from rain and weather, the one side open, supported with pillars, and all floored, or covered over head.

So was this large compassse along the wall, it was double Cloistered round about. (for give me leave to use that word, till I find a better) having a roofe or floore over head, which

Cloisters along the outmost Wall within.

lay almost as high as the top of the Wall, save what was left for the walls battlements : and it was supported with a treble row of Marble pillars (the inmost row joining to the wall) and it was distinguished by the middle row of Pillars into a double walke. Wee need not goe farre for a copy, the stately new building (*Piazza*, walke, cloister, call it what you will) at the West end of *Pauls*, may very well be our patterne. For it was much about that height, twelve yards and an halfe; it joined on one side to the wall, as that to the Church, and was borne up with gallant white Marble Pillars : It was 30 cubits, or 15 yards broad; either walk, half that breadth pillars and all, and had battlements above the leads, both at the wall, and on the other side, as that at *Pauls* is crested on the outside. Where buildings stood out into the Mountaine of the House (as we have observed they did) there these Cloisters were carried accordingly : being either cut off at the building, if it stood 30 cubits out, or the one halfe or more of the Cloister cut off if the building were narrower, and the rest of the Cloister carried on before it.

Onely upon the South side of the Square there was some difference of the Walkes or Cloister from what was in the other parts.

[e] *Ant. lib. 15.*
6.4.

For here was the *3rd Banquett* the Cloister royall as [e] *Josephus* calls it, and of which he makes a very large and eminent description to this purpose:

1. That it was treble walked or rowed all along from East to West, whereas the Cloisters of any of the other sides were but double.
2. That this whole frame was borne up by foure rowes of Pillars that stood even one against another, the inmost row joining to the wall as it was on the other sides.
3. The inmost and the outmost walke of these three (that is, that that was next to the wall, and that that was outmost towards the open space of the Mountain of the House) were equall in height and breadth with the walks or Cloisters on any of the other sides, namely 15 cubits high and 15 cubits broad apiece : but the middlemost walke was 42 cubits and

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an halfe broad and 50 cubits high, and so the two rowes of Pillars that stood on either side of this middle walke were 50 cubits high, so that the rooffe of this walke was as high againe as the rooffe of the Walkes on either side, and these altogether were as the upper and lower leads of a Church, and every one of them had a crest or battlement round about: Finally the whole fabrick was so gallant and sumptuous, as *αὐτὸν οὐκ ἐκ νου ἀλλ' ἐκ ὀφθαλμοῦ διὰ τὴν ἐνδοξάνειαν*, that it is incredible, saith my Author, to those that never saw it, and an amazement to those that did.

4. Had one stood at the top of the highest Leads at either end and looked downe, there was so deep a trench or valley under *ὡς ἐκαστοῦ τῶν ἐξωτερικῶν τῶν ἑλκῶν ὡς ἀμύτην ἐξέου*, that to looke downe it would make one giddy, and he could hardly see to the bottome; and Josephus proclaimeth this fabrick to be *ἐξαιρετικὸν ἔργον τοῦ θεοῦ*, one of the godliest works under the Sunne.

Now though this gallant Southside Cloister, did, and that very deservedly, beare the name of *The Cloister Royall* *ἡ βασιλική*, yet is not this the same with that, which in the Scripture is called *Solomons Porch*, of which there is mention, *John 10. 23. Acts 3. 11.* for that (as the same Josephus giveth us intimation) was upon the East side of this square (that we have in hand) and not upon the South, his words are these [f] [f] *Id. lib. lii. c. 20. cap. 8.*
ἔστι δὲ τῆς ἀνατολῆς πύλη καὶ ἡ ἐξωτερικὴ βασιλική, πλεονεξίας ἀρχὴν τῆς πόλεως ἔχουσα: ἐκ αὐτῆς δὲ πλεονεξίας ἐκτετακέναι ἡ λαοὶ ἀνέβη. καὶ μὴ μᾶλλον ἐνταῦθα πύλην ἔκτισεν, τοῦ δὲ ἑλκῶς ἐξ ἑρῶν Σολομῶντος καὶ Καίσαρος: πρὸς τὴν ἀμύτην καὶ ἀμύτην ἵετο: The People persuaded the King Agrippa (the second) to repaire the East Porch or Cloister: Now this Cloister was in the outmost space of the Temple: standing over an exceeding deep valley: raised upon a Wall of 400 cubits which was made of square white stones of 20 cubits long, and 6 cubits high apeece, the worke of King Solomon who first built the Temple.

His meaning about the foundation of this East wall and cloister he tels eliewhere to this purpose, [g] that *Solomon* to [g] *De Beff. lib. 5. c. 14.*
 finde roome enough this way, was put to fill and bring up
 a part

Cloisters along the outmost Wall within.

a part of the deep trench with such great stones, and ^{in the} *וּבְחֵי חֶזְקוֹן*, and upon this strong foundation, so brought up from the bottome of the valley, he built this porch, or Cloister that we have in mention.

Now when the Temple was destroyed by the *Babylonians*, and all the buildings ruined, yet this great and wonderfull foundation that *Solomon* had brought up so high as to equall the floore of the Mount, was not ruined or pulled downe but continu'd still, and in after-times, the Porch or Cloister of that Easterne quarter, was built upon the same foundation of *Solomons*: and from that it tooke and bare the name still of *Solomons Porch*, and the East gate here, upon the same occasion was called the *Kings gate*, as was said before.

And now to take a Prospect of this space, and wall, and buildings, and Cloisters that we have spoken of at one view: By many steps, or at the least by a great rising, you were to come up to any of the gates that have been mentioned, let the East gate (or the gate of *Shushan*) be conceived for our entrance. [b] The Gate-house or threshold was 12 cubits over, 6 without the doores and 6 within; being got within you saw the great square within, most stately double cloistered round about on every side but onely on the South, where the cloister was trebble: on the West side were 4 gates, on the South two, on the North one, and one on the East where you came in: and at all these gates more or lesse buildings.

[b] *Ezek. 40. 6.*

[c] *Mid. per. 1. 1.* [c] In five of these gates (namely in the East gate *Shushan*, the two South gates *Huldah*, the North gate *Tedi*, and the West *Shallebeth*) was a guard kept of the *Levites* by night for the safety and honour of the Temple, and so there was in every corner of this great square within.

These gallant and sumptuous walkes thus round about the whole compasse, were for the people to stand, walke or sit under, in heat or raine, or according as they had a mind or occasion: And so it is said that our Saviour walked here, *John 10. 23.* the Apostles *James* and *John* stood here and the people about them, *Acts 3. 11.* And there were benches set

[d] *Kinich. 12. 14.* by the walls round about for people to sit downe when they thought good: And therefore *D. Kinchi* [k] interprets

ספסל to be ספסל שיושבים בו a bench on which men sit: And R. Nathan [1] makes it to be the same with ספסל which [2] Aruch he he saith, is benches on which men set downe their wares, and on which they sit themselves.

CHAP. IX.

Taberna Shops: The great Sanhedrin sitting thereabouts.



Here is very frequent mention in the Talmuds and Talmudicall writers, of a place in the Mountaine of the House which was called ספסל Hhansth or Hhanijoth: which the learned in these Antiquities, doe commonly render by the Latine word *Taberna*: which though in that language it be a proper expression of the Hebrew word, yet cannot we so properly in English render it *Tavernes*: because, that, in our usuall acception, that word is taken for houses where wine only is sold; whereas these were shops, where wine, oile, salt, meal, and such like things were sold, which were in constant use for Sacrifices and offerings in the Temple. And Rabbi Nathan relateth that [a] there were Clerks of that Market appointed to looke to the weights and measures of these Shops, and to see the Shopkeepers did not sell too deare.

But the most famous thing concerning these *Taberna* that the Jewes speak of, is, that the great *Sanhedrin* sat here, having removed hither from the roome *Gazith* the place of their common sitting. The story hereof is dispersedly mentioned in the *Talmud* in severall places, particularly it is thus at large in the *Gemara* of the Treatise *Rosh hashanah* per. 4.

[b] Rabbi Iobanan saith, The divine glory had ten sittings: [b] Tal. in Rosh
1 From the Mercy seat to one of the Cherubs. 2 From that Cherub to the other. 3 From the Cherub to the threshold. 4 From the threshold

fold to the Court. 5 From the Court to the Altar side. 6 From thence to the Altar top. 7 From thence to the outmost wall. 8 From that wall to the City. 9 From the City to Mount Olivet. 10 From Mount Olivet to the wilderness, and from the Wilderness it went up. So also the great Sanhedrin had ten sittings: From the Chamber Gazith, to Hbanoth (the Taberna or place of the Shops) From Hbanoth to Jerusalem. From Jerusalem to Jabuch. From Jabuch to Osba מושב. From Osba to Shepharaam שפראם From Shepharaam to Beth Shazraim. From Beth Shazraim to Tzippori in Galilee. From Tzippori to Tiberias.

Now whereas there are but eight removes here mentioned, yet they speake of ten, it is to be understood, as the Glosse gives us notice, that from two of these places they removed forward and backward and forward againe, as from Jabuch to Osba, from Osba back to Jabuch, and from Jabuch to Osba a second time.

[e] Gloss. ibid.
Rab. Simon.

[c] Their first comming to Jabuch was in the daies of Rabbah Johanan ben Zaccai; from Jabuch to Osba, in the daies of Rabbah Gamaliel the last; and to Jabuch back againe in the daies of Rabbah Simon. To Shaaraim and to Tzippori in the daies of Rabbi Judah: And to Tiberias in the daies of Antoninus.

These their sittings, by their owne confession, began forty yeares before the destruction of the Temple. מ' שנה קודם שנחרב הבית בלחח לח סנהדרין וישבחו לה כחנור

[d] Shabbath fol. 91.

[d] Forty yeares say they, before the destruction of the Temple, the Sanhedrin sitted and betooke it selfe to sit in Hanoth, or the Taberna.

[e] It is Arab in חנור

And the reason is given [e] Because there were then many Theeves and Murderers, and they judged not of capitall matters: which meaneth to this purpose: They held that while they sate in the roome Gazith, they were bound to judge and determine of all matters that came before them, and that all their determinations were obliging, but now, when beside the curbe of the Roman power that was upon them, by which their power was abridged, villany and insolency was also grown too strong for them, they thought as the Gemara in Avodah Zarah, speakes their mind, [f] It is good for us to rise and sit from this place, of which it is written, And thou shalt do according as the men of that place shall shew thee.

[f] Avodah Zarah fol. 9.

Now

Now in what part of the Mountaine of the House Hbanath or the *Taberna* were placed, may be best conceived, by observing the place of the great *Sanhedrins* sitting, before they came to sit in the roome *Gazith*; And for this purpose a Text of *Jeremy* doth give us light, which is in *chap. 35. 4.* where it is said thus, *I brought the Rechabites into the House of the Lord, into the Chamber of the junnes of Hanan the sonne of Igdaiah a man of God, which was by the chamber of the Princes, which was above the chamber of Maaseiah the sonne of Shalum the keeper of the doore.* Now by the Princes we cannot understand the Princes of the bloud, for what had *Jehojakims* sonnes to doe here? their residence was in the palaces of *Sion*, and their way into the Temple, was at the gate on the West quarter, which was called *Shallecheth* and *Copanius*, whertas this gate whereof the son of *Shalum* was keeper or porter, was the East gate, as is apparent from *1 Chron. 9. 17, 18.*

By the Princes therefore are to be understood, the great men of the *Sanhedrin*, *ἄρχοντες* *ἑπτά*, *Acts 4. 8.* who sate in Counsell and Judicature in a Chamber neere the East gate or the gate *Shushan*, namely, over the Porters lodge. Here they sate in the time of the first Temple, but under the second Temple, namely, from the times of *Simeon Ben Shetah*, they removed further inward and sate even by the side of the Court of *Israel*, in the roome called *Gazith*, which we shall survey in its due place.

Now when they were put to remove and flit out of *Gazith*, and to sit there no more, whither should they betake themselves, but to some roome neare to the East gate again, where the place of the *Sanhedrins* sitting had been of old? It is observable in *Jeremy*, that in his time, they sate in two East gates of the Temple, some times in the one and sometimes in the other, namely, in this East gate of the Mountaine of the House, as appeareth by the Text produced: and in the East gate of the Court, which was also called *The New gate*, *Jer. 36. 10.* of which hereafter.

Now in after times when they sate in the roome *Gazith*, there was a *Sanhedrin* of three and twenty Judges sate in either of these gates, as is copiously testified by the Jewish records

ords and antiquities. By the East gate therefore of the Mountaine of the house may we best conclude, the *Hbanah* or *Taberna*, to have been seated, namely, that they were as Shops in the lower roomes of the buildings that stood on either side of the gate *Shushan*, and the rooms over head were employed for some other use, and among the rest, one for the sitting of the great *Sanhedrin*, when they were removed from *Gazith*; and when they sat in *Gazith*, for a *Sanhedrin* of twenty three.

Meqm. in
bedr. per. 3.

And whereas *Maimony* speaketh of מדרש [E] A Divinity Schoole in the Mountaine of the House, where the *Sanhedrin* sat upon holy dayes, wee know not where better to place it then hereabout, where their sitting was in the first and last times of the Temple. All the gates that we have viewd were beautified with gallant buildings on either side them, but the East most eminent, because the greatest and commonest entrance into the Temple. And whereas there is mention in Scripture of Women lodging in the Temple, as 2 *Chron*: 22. 11, 12. *Jehoshebeath* and *Isaah* and his Nurse lodged many yeares there: and *Luke* 2:37. *Hannab* is said not to have departed from the Temple for many yeares more: their lodgings were in the buildings neere some of the gates of this outmost wall (but which undeterminable) for that all within this inclosing was called *The Temple* in the Scripture, and the common language, is so apparent, that it needeth no demonstration.

CHAP. X.

CHAP. X.

*The dimensions and forme of Solomons
Temple,**And of that built by the returned out of
Captivity.*

Having this gone through and observed the compasse of the Mountaine of the Temple, and the wall that did inclose it in so large a square, with the Cloisters, gates and buildings that were in that wall and affixed to it: before we can come to cast out the Courts,

Partitions, and buildings that were within, and speake of their places and uses particularly, it will be necessary in the first place, to take a survey of the measure and situation of the Temple it selfe, that from it, and from this outer wall as from standing markes, we may measure all the proportions, fabricks and distances, that we are to go through.

The floore of the Mountaine of the House was not even, but rising from East to West, so much in the whole, [a] that the floore of the porch of the Temple was two and twenty cubits higher then the floore of the Gate Shushan, or the East gate in the outmost wall: which in equality was cast into severall levels one above another; and the outmost wall accordingly did sometime runne levell, and sometime rise from levell to levell, even as the evennesse or risings of the floore it self did call for it.

The measures of the Temple built by Solomon, are said to have been, by the first measure, 2 Chron. 3. 3. that is, by the same cubit, that measured the first Tabernacle, which is the same that we fix upon; and by this measure to have beene seventy cubits long, 1 Kings 6. 2, 2 Chron. 3. 3. in these severall spaces. The most holy place twenty cubits, the holy place forty cubits

The dimensions and form of Solomons Temple,
cubits and the Porch ten. And the breadth of all these was
20 cubits.

About the height there is some obscurity, for the booke
of *Kings* saith it was 30 cubits, but the booke of *Chronicles*
nameth no summe at all; onely it saith that the Porch was
120 cubits high. Now [b] *David Kimchi* doth dispute it,
whether this was the height of the Porch onely, or of the
whole house throughout: and he shewes how it may be constru-
ed of the whole house, namely, that the height of it to the first
floore was thirty cubits (according to the reckoning of the
booke of *Kings*) and then the chambers over in severall stories
did rise to 90 cubits more. Yet both he and [c] *R. Levi*
Gershom could well be perswaded to thinke that the Temple it
selfe was but 30 cubits high, but are somewhat swayed by
the opinion of some of their *Rabbins* which runneth another
way. For from their words it appeareth (say they) that there were
chambers over the Temple and over the Porch: and this they hold
from 1 *Chron*:28.11.

The words of that Text are these, *David gave to Solomon his*
sonne the Pattern of the Porch and the houses thereof, and the Treasu-
ries thereof, and the upper chambers thereof, and the Parlours thereof
and the place of the mercy seat: where all these particulars are so
couched together (except the last) as if they were all within
the Porch: But the holy Ghost speaketh of the Porch, as
the first part in sight, as you came up, it being the front of all,
and the rest of the parcels mentioned, are to be conceived of
not as all crowded in it, but as distributed and disposed in
other parts of the fabrick, as the Holy Ghost relateth and
layeth downe elsewhere. And as for the upper chambers here
spoken of, we need not to confine them so, as to set them all
either over the porch (though there were some,) nor over the
body of the Temple, but to place them also as the Text doth
elsewhere, round about the house without, in severall
stories.

The carefull considering the measures of the Temple built
by the Children of the Captivity, will reasonably help to
put us out of doubt about the matter that we have in dispute.
The measures they brought along with them out of *Persia*
in

[b] *Kimchi*, in
for allegat.

[c] *Rabbi* in
1 *Kings* 6.
Aben. Ezr. in
Exr. 6.

In *Cyrus* his Commission, [d] The foundations to be strongly laid, [d] *Ezr. 6. 3. 6* the height sixty cubits, and the breadth sixty cubits, with three rowes of great stones and a row of new timber and the expences to be given out of the Kings house.

Where wee may observe, [e] 1 That the length is not [e] *Aben Ezr. in* mentioned, because that was to be of the former measure, *loc.*

2 That the breadth, doubled the breadth of *Solomons* building, the side chambers and all taken in. And 3 That the height was double to the height of *Solomons* as it is expressed in the booke of *Kings*, and as indeed the height of the Temple was, though the porch were higher. For it seemeth utterly against reason, that *Cyrus* should offer to build the house as broad again as it was before, and yet not so high as it was before by halfe. It is no doubt but *Cyrus* had consultation with some of the Jews about the building, and that either they counselling him, should advise the abatement of so much of the height, or he enlarging the breadth and the house one way, should cut it short of the height and lessen it the other way, is exceeding improbable; the length could not be doubled, because that would have lessened the measure of the Courts before it, which might not be indured, but the two other waies of dimension which could be allowed, he allowed double to what they were before.

Therefore the two Texts in *Kings* and *Chronicles*, are to be taken properly as they there lie before us, namely, that the Porch was 120 cubits high, and that the rest of the Temple was but 30; and the form of the whole house was thus. It stood East and West, the most Holy place Westward, and the Porch or entrie Eastward, and the length of all from East to West was 70 cubits, the breadth 20 cubits, besides the breadth of the side chambers; The height of the holy and most holy place 30 cubits, and the porch stood at the East end like one of our high steeples 120 cubits high: And indeed *Solomons* Temple did very truly resemble one of our Churches, but onely that it differed in this, that the Steeple of it (which was the porch) stood at the East end.

Now round about the sides thereof, North and South, and the West end, *Solomon* built chambers of three stories high and

The dimensions and form of Solomons Temple,

and five cubits was the height of every story, the whole being 35 cubits high in all, and they joined to the wall of the house without. The highest story was a cubit wider then the middle, and the middle a cubit wider then the lowest, and yet the outmost wall of them was even and straight, and juttet not over at one story or other, any whit at all. But the reason of this different breadth of the Stories was this, the wall of the Temple for five cubits from the ground upward, was thicker by a cubit then it was from thence above. At the height therefore of those five cubits there was a bench of the wall of a cubit breadth left outerly round about the house, on which they laid one end of the beams and timber, which was the rooff of the lowest roomes, or the floore of the second Story. And then againe for five cubits above that, the wall was thicker by a cubit, then it was above; and at the height of those five cubits there was such another bench left againe, and on that they laid the beams for the rooff of the second story, which was the floore of the third. And so likewise for five cubits above that, the wall was yet thicker by a cubit, then it was above, and there the like bench was left againe, and there were laid the beams of the rooff of the third story and of the whole building.

And this is the meaning of that verse 1 Kings 6.6. *The nearestmost chamber was five cubits broad, the middlemost sixe cubits broad, and the third was seven cubits broad, for he made abatings to the house on the outside round about: that the beames should not have hold of the very walls of the house.*

And thus did these chambers take up halfe the height of the house, being as the lower leads of our Churches to the higher: the use of the chambers we shall observe hereafter.

Now above these chambers in the wall of the Temple, and in the outer wall of these chambers themselves there were windowes to let in light, which the Text saith were **חַלּוֹנוֹת**

[f] Chald par. **חַלּוֹנוֹת** open and shut, or broad and narrow, which [f] in 1 Kings 6.4. the Chaldee Paraphrast and [g] Theodoret have well interpreted, [g] Vid. Nobil. wide within and narrow without: namely, narrow without to receive the light, and wide within to disperse and dilate it. m LXX in sic

Though

Though there [b] be some Jewes, that construe it the cleane [b] *Vid. R. Sol. contrary way, viz. broad without and narrow within, different* *Ex Kitch. is loc.* from all other windowes *לֹא צֶרֶן לְאֹרֶךְ* for God, say they, *had no need of such light.*

The people that returned out of captivity, were [i] forty [i] *Joh. 2. 20.* and six years in building their Temple before they could compleat it, and bring it to perfection, and yet when all was done, it proved so far inferiour in beauty and stateliness to that of Solomons, as that to those that had seen both, [k] it [k] *Hag. 1. 3.* was as nothing: the dimensions made not the difference, for it was two wayes, as large again as his, (even as his was every way as large again as Moyses Tabernacle) but this wanted that sumptuousness and bravery of building that his had. And it wanted those five things which were the glory and excellency of the former, namely, [l] *The Arke, Urin and Ithummim, Fire* [l] *R. Sol. in Hag. 1. 18.* from Heaven, The Cloud of glory upon the Mercy seat, and The spirit of Prophecie; The [m] weeping therefore of those persons that [m] *Ezr. 3. 10.* had seen the former house, at the laying of the foundation of this was not as if they saw any lessening of the house in comparison of the former, in compasse and measure, (for the foundations promised a larger) but it was upon remembering the glory of the former, both in its magnificence, and in these five excellencies, and to thinke of the burning of that, and it was also in comparing their present servile and poore condition, with the liberty, state, and gallantry of the Nation when the other stood.

Their measures were prescribed by Cyrus, not because he would curb the building, but enlarge it, for whereas Solomons Temple was but 30 cubits broad, chambers and all, hee gave liberty of 60 cubits breadth; and whereas Solomons was but 30 cubits high all the body of the house, he doubled the measure to 60.

And therefore those words of Josephus are cautelously to be understood when he saith that [n] they brought up the roof of [n] *Joseph. Ant. 11. 4. lib. 8. c. 2.* Solomons fabrick, of white stone, the height 60 cubits, the length as much, and the breadth twenty. In which account of the height of it, he differs both from Scripture and from all other of his owne Nation, and by what measure or counters he reckons

within. And in this sense Rabbi Solomon seemeth also to understand it, who renders the words to this sense, [q] The walls were of Marble, and there was a wall of wood within, like the building of the house which Solomon built. The Septuagint have translated *בִּרְבֵּי* houses, and Josephus followed them in so rendering it: But the Chaldee Paraphrast doth use the word, to signifie Ranges or Rows of stone or timber, as Hag. 2. 15. Before a stone was laid upon a stone, he utters it *בִּרְבֵּי עַל בִּרְבֵּי* and so he renders *סֹר* by the word *בִּרְבֵּי* Ezek. 48. 23. &c. And in this sense doth Aben Ezra understand the word, and so hath our English translated it, Three rows of great stones, and a row of new timber.

But we are yet to seek for the meaning of the clause, though wee be satisfied with this sense of the word: Three rows of stone, and one of timber? Is this to be understood of three rows of stone pillars and one of wood, all standing up, or of three rows of stones laid in the walls, and one row of timber lying upon them? And is this meant in the body of the Temple it selfe, or in some other walls that were about it? If we looke into 1 Kings 6. 36. I suppose some resolution of these doubts may arise thence, for there it is said parallel to what is spoken Exr. 6. 4. That Solomon built the inner Court with three rows of hewn stone, and one row of Cedar beames: And it is almost past peradventure, that Cyrus gave his Commission after that pattern, having learned it from some Jewes that were about him. Having therefore prescribed the dimensions of the Temple it selfe, in ver. 3. hee giveth also warrant and platform for walling in the Court, even after the fashion that Solomon had used, namely, three rows of great stones to bring up the wall, and a row of Cedar beames, either to crest it, or to lie between as the wall rose. And so do Levi Gerssem, and D. Kimchi expound these words, in 1 King. 6. The walls were three rows of hewn stones, and one of timber of Cedar upon them.

The Jewes upon their return out of Captivity, did first build the Altar, before they set upon the building of the house, Exr. 3. 3. for their necessity and occasions did call upon them to sacrifice, and the very place did warrant their sacrificing, though the Temple were not yet built. In the second year

The dimensions and form of Solomons Temple, &c.

after their return, in the second month of the year, which was the second year of *Cyrus*, they lay the foundation of the house, but in the next verse the work is hindered, and so continues forlorn till the second year of *Darius*, *Ezra* 4. 24. On the 24 day of the 6. moneth of that year they begin to prepare for the building again, and on the 24 day of the ninth month they set to worke; Compare *Hog.* 1. 15. and 2. 18.

[r] *Mid. per. 2.*
 & 3. & *Kimch.*
 in *Ezek.* 40.

The fashion and pattern which they followed in the particular structures and fabricks about the house, was [r] as the Authors of their own nation assert, the Temple which *Ezekiel* hath described, chap. 40. & 41. &c. *The children of the captivity* (say they) made the building according to the forme that they saw in the building of *Ezekiel* in divers things; which although they could not imitate to the full, especially in the spaciousnesse of his measures and sumptuousnesse of his fabrick, (that pattern of his being as well a figure of a Temple not earthly, and not built with hands, as it was an earnest and promise of an earthly Temple, to be built by them upon their return) yet did they lay that copy before them, and did in very many things imitate that fashion and forme, and platform their buildings, and Courts thereafter: And so did *Herod* by the counsell of the wise men that were in his favour (as *Hillel*, *Schammai*, and *Menabem*, &c.) when he repaired, or rather rebuilt the Temple, though he did in divers things exceed the dimensions of the childrens of the Captivity, yet did he observe their platforme and fashion as they had done *Ezekiels*. And so (as to the form and composure of the things and places themselves) there is so little difference betwixt the buildings of the returned Captives, and the buildings of *Herod*, that the *Talmudists* do still account both but one Temple, and account that that stood to the destruction of *Jerusalem*, to be but בית שני *The second Temple*, to *Solomons* first; and so indifferently shall we take it up.

The measures and platforme of the Temple,

marble painted or full of curious veins and divers colours. פסח
שפח ועייל שפח, one bord. r. or edge went in and another out; which
the glosse expresseth thus, מרחי ארוחה דים, It seemed like
the wavings of the sea, one rowe of stones did so curiously goe in, and
another come out.

The measures of this Temple, as it stood in our Saviours
time, and till the destruction of Jerusalem was מאה על מאה

[f] Mid. per. 4 מאה וריס מאה [f] An hundred cubits long, an hundred cubits broad, and
an hundred cubits high: And yet not an exact cube, but very far
from it, as we shall shew ere long, for it narrowed so behind,
saith [g] the Talmud and *Mosnyon*, that it did carry the pro-
portion of a Lion.

[g] Mid. ibid.
Maym. in Beit
habeb. per. 4.
& 5.

The forme and fashion of this pile on the outside (for of that
only we will take a survey as yet) was thus. It was built of
white marble (as [b] *Josephus* saith) in which were such veins
and colours as are spoken of before; the stones of a cize and
bignesse unto admiration, and the walls rose to that great
height of an hundred cubits by these distinctive measures.

[i] Mid. ibid. 1. [i] הנהיט שש מוחס the foundation six cubits high: not in the
ground (though there was also a foundation laid deep enough)
but from the ground 6 cubits upwards. As it is commonly seen
in stone buildings of a great pile, that neer the ground, the fa-
brick is made thicker then the wall above, to support the
whole weight the better, even so was it here for six cubits
height.

2. גובה מ אמה The height of the wall forty cubits. That is,
from this foundation the wall rose 40 cubits plain, without
any juttings, borderings or standings out as there was else-
where. And then was

3. כור מ אמה A carved and curiously wrought border, of a cubit
broad. I translate כור a curious wrought border, upon the war-
rant of R. *Nabim* [k] who partly out of the Talmud, and partly
out of the [l] *Chaldee Paraphrast* render it ציר Picturing or
Purtraying (with which there is the concurrency of [m] *Bar-*
[n] R. *Obad. de tenora*, who saith, it was called כור because it was gilt with gold
and given with curious engraving: It may be along the length of
the building the stones were so laid in and out as to resemble
the waving of the sea, as the Talmud speak, but there was no
crof-

[k] Arab. in
כור.
[l] Chal. par. in
2 Sam. 7. 2.
[n] R. *Obad. de*
Bartin. in Mid.
in loc.

crossing border (as it may be called) till the wall came to this height: Above this imbroideder border was

4. אמהים ניה ולפא A ledge or gutter to take off the raine. and to carry it cleer from dropping upon the wall below גובה ב אמה פניו שיכנס בו חולץ [n] The height of two [n] Maym. ad cubit. was prepared for the droppings to come in there, for so doth sense and necessity cause the word to be interpreted, though Bial Aruch tell us, that there be some that give it another construction; when we have observed the two next particulars above this, wee shall understand what this was the better.

5. אמה חקרה The timber or place for the laying on of the rooffe, a cubit.

6. אמה מעויבה The rooffe is selfe a cubit. The word מעויבה is of some difficult construction: It seemeth to be derived, [a] [o] Aruch in as R. Nathan giveth intimation, from that word, Neb. 3. 8. voc. ויעזבוּהוּ which our English hath rendered, They fortified [p] R. Sol. & Ab. Eyr in Neb. 3. 8. and R. Solomon, They raised with earth. And there Aben Ezra speaks of this very word that we have in hand, and saith that עזב there and the word we have before us, are both of the same sense: and so the same word עזב is used againe, Neb. 4. 2. And he telleth us withall that there are some that do render that clause עמו חקרה, Exod. 23. 5. according to this construction: If thou see the Ass of him that hateth thee lying under his burden, Thou shalt surely raise him with him.

But as for our word מעויבה which is not to be found in scripture, but used by the Talmudick writers, we must have recourse to the Talmud for the meaning of it: And there as Aruch pointeth us to the places we find it spoken of and handled in the Treatise Baba Mezia, and Baba Bathra. In the former Tract are these words, [q] Is a house and a chamber over it in two mens possession? and the chamber over goes to decay: if the Owner of the house (below) will not help to repair it: let him that owns the chamber, goe and dwell below till he do repaire: R. Jose saith, the Owner of the lower roome is to lay on the rooffe-timber, and the Owner of the upper roome the מעויבה. And in the other Tract are these words [r] A man shall not set up a furnace (or oven) within a house [r] Baba bathra. a. 20. per. 2.

The measures and platforme of the Temple,

unlesse there be the space of four cubits over it (namely, for feare the flame should catch in the rooffe or floore above) And if he do set up a furnace in an upper roome, it is necessary that there be a *מגדל* of three fingers thick under it. And the reason is also given for fear of danger of fire.

Now the *Gemara* upon the former place & explanation of the word, and *Arach* in explanation of the *Gemara* say, that it was a cruftednesse made of divers materials, as reeds, challes, stones and such like plaistering, which it seemeth by the former place cited was laid on the top of the house in stead of leads to keep out wet, and by the latter, to be made under their furnaces in upper roomes to prevent fire, burning downward. And the determination of *R. Jose* (that the dweller below should lay on the reeds, and the dweller above the *מגדל*) seems to result to nothing else but this, that the one should lay on the timber of the rooffe, and the other a cover of plaister to be laid on the roof upon reeds, of such materials tempered together as should keep out the rain from dropping through; And so do I understand the word in our worke that we are viewing; that this was a thick well wrought plaister of materials to compact, that being once grown hard was as a stone, and this was as leads on the roof to keep out wet, the use of sheets of lead being either unknowne to them, or lead being scarce and not to be had: And thus are we come up to the lower leads; for so let me call them, as being an expression best knowne among us.

And here let us take in a passage of *Josephus*. Here speaking of the measures of the Temple, and of the stones of which it was built, saith, that they were 25 cubits long, 8 cubits high, and 12 broad. *[1]* *[2]* *[3]* *[4]* *[5]* *[6]* *[7]* *[8]* *[9]* *[10]* *[11]* *[12]* *[13]* *[14]* *[15]* *[16]* *[17]* *[18]* *[19]* *[20]* *[21]* *[22]* *[23]* *[24]* *[25]* *[26]* *[27]* *[28]* *[29]* *[30]* *[31]* *[32]* *[33]* *[34]* *[35]* *[36]* *[37]* *[38]* *[39]* *[40]* *[41]* *[42]* *[43]* *[44]* *[45]* *[46]* *[47]* *[48]* *[49]* *[50]* *[51]* *[52]* *[53]* *[54]* *[55]* *[56]* *[57]* *[58]* *[59]* *[60]* *[61]* *[62]* *[63]* *[64]* *[65]* *[66]* *[67]* *[68]* *[69]* *[70]* *[71]* *[72]* *[73]* *[74]* *[75]* *[76]* *[77]* *[78]* *[79]* *[80]* *[81]* *[82]* *[83]* *[84]* *[85]* *[86]* *[87]* *[88]* *[89]* *[90]* *[91]* *[92]* *[93]* *[94]* *[95]* *[96]* *[97]* *[98]* *[99]* *[100]* *[101]* *[102]* *[103]* *[104]* *[105]* *[106]* *[107]* *[108]* *[109]* *[110]* *[111]* *[112]* *[113]* *[114]* *[115]* *[116]* *[117]* *[118]* *[119]* 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*[995]* *[996]* *[997]* *[998]* *[999]* *[1000]*

[1] An. lib. 15.
cap. 14.

And so wee are by *Josephus* to understand accordingly

of

of the Temple. It was indeed of a 100 cubits high, but not so as rising in an equall square, from the bottom to the top, but rising square fifty one cubits, as hath been proportioned out: The main foundation 6 cubits high: the wall plaine about it 40 cubits, a carved border above that one cubit; the place for calling of the raines two cubits; above that the floore laying on one cubit thick, and the plaister cover one cubit thick; but then the rise of the building grew narrower; for from thence it was carryed up so towards the middle, as that there were left leads, as one may call them, on the North and South sides all along, from the East unto the West: A familiar example of this for the better understanding of it we have in the building of exceeding many of our Churches: the pile riseth of a like breadth to the lower leads, and then it riseth only in the middle, to the height or rooffe of the Church: And so was it with the Temple: Goe either to East or West end, and stand in the middle and looke up, and it was 100 cubits, but goe any whit like toward the right or left hand, and it was but half so high, for there were the lower leads. Leads I cannot but call them, for that language is best understood amongst us, though they were not covered with lead (a covering not so well known in those times as now) but with a plaister or parget of a cubit thick, and so strongly wrought, and tempered, as that it differed not from the hardnesse of stone.

We must not forget *בית דלמה* that we passed over even now, but must looke back upon it a little, before we leave these leads, or this first rising that we are now upon. For the passing away of the rains that dropped off this roof, that they should not run down along the wall, and so both moulder & deface the stones, there was immediately above the imbroidered border that was spoken of, a row of stones that juttred out of the building more then their fellows, which were neatly and artificially guttered or rigged, and as artificially jointed together in the guttering (that no rain should drop through) the rigget laid just under the edge of the leads, (or spouts from the leads) that cast off the raines, that the droppings falling therein were conveyed away to either end of that side on which they were, and so sent

The measures and platform of the Temple,

to the ground either in pipes, or in a great fall from these gutters.

And now to follow the building up still to its perfect height, conceive it to be narrowed now to half the breadth, and to rise in the middle of the pile, as that the leads on either side were 25 cubits broad.

1. **גובה של עלייה ב אמה** : The height of the roome above, or the rising above the leads in a straight wall was 40 cubits: this is called **עלייה**, or an upper roome, because it was directly over the holy and most holy places.

2. **אמה כוור** Another carved or ingraven border; such a one as was mentioned before, the breadth of one cubit.

3. **בית ר' למח** The gutter 2 cubits as before, for putting off rains, not that this gutter was two cubits deep, but that it was two cubits from these gutters to the laying on of the roof.

4. **אמה סקרה**. The floore or rooffe, a cubit.

5. **אמה מעיבה**, The platter cover, a cubit.

6. **אמה חנקת** 2. The battlements three cubits. This word

[?] *Aben Ezra* in *Deut.* 22. 8. and [?] *not elsewhere in Scripture*, and yet saith *Aben Ezra*, is the sense of it plain enough from the Text. And

so indeed it is, for the Lord there enjoineth, that when a man buildeth a new house he should make **חנקת** battlements, lest any one should fall off, and so bring bloud upon his house. The roofes of their houses were flat in those Countreys, *Jer.* 2. 4. *2 Sam.* 16. 22. *Act.* 10. 27, &c. and there they used to walk, *1 Sam.* 9. 25. and therefore lest any should fall off, they were

[?] *D. Kim.* in *ibid.* to make battlements round about, [?] 10 handbreadths, or 2

common cubits high at the least, lest any one should fall off, and be hurt or maimed: so howsoever it may be well supposed, that they walked not upon the Temple rooffe so ordinarily as they did upon their own houses (nor was the Temple rooffe altogether so flat as their rookes) yet were battlements also made to it, partly, because it should not come short of the beauty of other buildings, and partly because there was occasion sometimes to goe upon the rooffe of it.

7. **בלה עורב**, The scaterow, one cubit, what this was, let

[?] *Aruc.* in *ibid.* us first take *R. Nathan* [?] information for it. Because, saith he, of the holynesse of the first Temple, and the divine glory dwelling there birds flew not on it at all. But as for the second Temple, they feared, that

the

CHAP. XII.

The Breadth, Chambers, and Staires of the Temple.



Hus were the risings of the Temple to its height, in the parcels named: it is now equally requisite to take notice also of the length and breadth of it, and to observe into what lesser measures those dimensions were divided.

[a] *Mid. per. 4.*

[a] The length of it was from East to West, and it was an hundred cubits, and so was the breadth from North to South, in some part of it, but not in all. That part of it that bare this breadth, was only the porch, for the building behind it was only seventy cubits broad. And the porch stood before it as a crosse building, reaching fifteen cubits South, and fifteen cubits North further out then the breadth of the Temple; which spaces on either side were thus taken up, [b] *The thicknesse of the wall of the porch at either end was five cubits, and from that wall to the wall of the Temple on either side were ten cubits.*

[b] *Maym. in Beit tabbechir. per. 4.*

So fair a front there was at the entring; an hundred cubits broad, and an hundred and twenty cubits high, for so is Josephus to be understood, when speaking of the Temple built by Herod, he saith, it was *Μακρομειρη τε καὶ ὕψος ἄμετρον* [c] *An hundred long, and twenty cubits above an hundred high.* Not all the house throughout so high, for that the Talmud denies, giving so particular and exact account of an hundred only, as we have observed; but the porch of this height rising twenty cubits above the height of the rest of the house.

[c] *Joseph. Ant. lib. 15. cap. 4.*

Just in the middle of this faire front [d] was the gate of the porch, 40 cubits high, and 20 cubits broad: [e] It had no doores to it at all, but [f] it was an open gate, into which whosoever stood in the Court might looke and see the face of the porch within. *Καὶ πύλην δὲ τὴν εἰσόδον αὐτῆς, ἥτις ἦν ὁρῶσα εἰς τὴν οὐκον, οὐκ ἔχουσα θύρας.* *Sec. All this front was gilt with gold and through it, all the first house that is the porch.*

[d] *Mid. per. 3.*

[e] *Maym. ubi supr.*

[f] *Joseph. de Bell. lib. 5. c. 14.*

porch within) might be seen, and that glittered with gold also. Now by all this front, *Josephus*, (for they are his words) meaneth not the whole face of the porch, or all the hundred cubits long, and hundred and twenty high, but the very front of the gate, or entrance only, which he sheweth to have been 70 cubits high, and 25 broad: And herein the *Talmud* and hee doe not clasp, though the *Talmud* say, that the height was only forty cubits, and the breadth but twenty, for it speaks only of the very hollow entrance, but he speaks also of the Posts and head or front of the whole gate-house, as we observed about the other gates before.

[g] The *Talmud* likewise speaks of five מִסְבֵּי עֵץ beams of [g] *Midubi sup* some choice wood (the learned *Buxtorfius* translates it *agaveine*) that were laid over this gate, curiously wrought with knots and flowers, and a row of stone still laid between beame and beame: The lowest beam that lay on the head of the gate was a cubit on either side longer then the gate was broad: then was laid on that a row of stone: After that another carved beame a cubit on either end longer then the other; and then a row of stone. Then another beam, and so of the rest, every beam being a cubit at either end longer then that that lay below it. These were thus laid over the gate to bear the weight that was above; they rose to a great height were curiously engraven, and gilt, and from the highest there was a neat descending border gathered, at either end of the beams, still inward and inward as the beams shortened, and at last it ran down by the cheeks of the entry two cubits and an half broad, on either side the gate. And this was the front that *Josephus* meaneth.

And now turn behind this porch at whether end you will, and look Westward: There ran the body of the Temple it self, pointing exactly upon the middle of the porch, or just upon this entrance that we have been speaking of, the breadth of it between wall and wall, just equall with the breadth of this entrance, but the walls and chambers built on either side, of such a breadth, as that the whole came to seventy cubits broad: and thus doth *Ariel* or the *Lion of God*, as the *Hebrews* interpret it, represent the proportion of a lion, broad before in the large front the porch, which was of an hundred cubits breadth.

breadth, and narrow behind, in the buildings of the house reduced in breadth to seventy cubits, which breadth to take up in its severall parcels, we will begin at the North side, and thus we find these particular measures.

[6] Ibid. per. 4.

[6] 1. כוחל המסכה ה אמור, *The wall of the Gallery five cubits thick*, this was the outmost wall of all, and it rose to the battlements or first leads mentioned before; where the foundation for six cubits high, was said to be six cubits thick: but that odde cubit is not here reckoned, because the count it not from the very foundation, but from the wall above, as any one would count in such a building.

2. מסכה שלש, *The gallery three cubits broad.*

3. כוחל החמ המס, *The wall of the chambers five cubits thick.*

4. החמ שש, *The chambers themselves six cubits broad.*

5. כוחל ההיכל שש, *The wall of the Temple, six cubits thick.*

6. תוכו עשרים, *The breadth of the Temple within, from wall to wall twenty cubits.*

7. כוחל ההיכל שש, *The other wall of it six cubits thick.*

8. החמ שש, *The breadth of the chambers six cubits.*

9. כוחל החמ המס, *The wall of the chambers five cubits thick.*

10. בית הורדת המים שלש, *The place of the coming down of the water, three cubits broad.*

11. כוחל חמס, *The outmost wall five cubits.* Seventy in all.

[7] Ibid. Sec. 3.

[7] Now the chambers were in number eight and thirty, fifteen upon the North side, fifteen upon the South, and eight at the West end. They were in three stories, five in the lowest stories, and five over them, and five over those, thus on the North and South sides; but at the West end there were three on the ground, and three over them, and two over those. Every chamber was six cubits broad, and twice as long (only the two highest chambers at the West end were of a greater length). And there was a space between the chambers on the same floor, to manner of an entry of some 7 cubits and a half broad,

[4] See Ezek. 40. 21.

broad, that you might passe in it betwixt chamber and chamber, to every chamber doore which was upon the side.

Before these chambers there ran a gallery from the East end of the building to the West (but at the West end there was none such) of three cubits broad, by which you were carryed along to any of these Entries between the chambers, and so to any chamber doore: In the outmost wall of the fabrick, toward the North and the South, there were foure doores on either side, into foure entries (for so many there were between five chambers) but as soon as you were come within the doore, there ran a gallery along on your right hand and left, over which you stepped into the entry that was before you: Or if you went not in at the doore that was just opposite to the entry that you would goe to, you might goe in at any doore you thought good, and this gallery would lead you to that entry.

Thus was it with the lowest chambers, and the like galleries and entries were also in the middle story, and in the highest: Now the way to goe up into them, was by a large pair of turning staires, in a turret at the North-East corner of the North side; by which staires you went up to the first floore, and there if you would, you might land in the gallery, and goe there to what entry or chamber you would, or if you would goe higher, you might doe so likewise into the gallery in the third story, and if you had a mind, you might yet goe higher up these staires, up to the leads, to walk over the chambers, on the roof round about their whole pyle.

But besides this stair case-turret, which thus conveyed to the roofe of the buildings, there was such another, at the furthest end of every one of the entries that have been spoken of, which carryed up to the first and second floore, or to the upper chambers, but was not so high, as to convey to the roofe: And so had you gone in at any of the foure doores to the ground chambers, either on the north side of the house, or on the south, stepping over the gallery, you came into the entry between two chambers, one on your right hand, and another on your left, and these doores opening into the entry, and facing one another, as before you, towards the Temple wall, there was a round

round large turret-like staire case, into which you might goe out of either chamber, and so go up staires into the chambers over head: and from thence up staires againe, into the chambers over them. And thus are wee to understand that

[f]Mid. ubi su. Talmudick passage, of no small difficulty at the first sight. [f]

There were three dores to every one of the Chambers, **אחר לחם**
ה'סין ואחר לחם מהשכמל ואחר לחם שער גב'י

One to the Chamber on the right hand, and another to the Chamber on the left (that is, one dore to the entry on the one side, and another to the entry on the other,) and one to the Chamber over head) that is, into this stair case that carryed up to the Chambers above. And thus [m] one went up from the lowest story to the

[m]Eze:41.7.

[*]1Kin.6.8.

highest by the middle: for [u] they went up with winding staires into the middle story, and out of the middle into the third.

The West end Chambers had no gallery at all before them, but you stepped immediately through the dores that were in the outmost wall into the entries, and at the end of the entries there was such a stair-case as this, which conveyed and carryed you up from story to story. On the South there were such galleries in the three heights, as there were on the North, and such stair cases at the end of the entries, joining to the Temple-wall, but that space where the galleries were, was called by another name. **בית חוררת המים** *Mesibbah*, as it was called on the North side, but **בית חוררת המים**, the place of the coming down of the water: Not as if here were the gutters to carry off the raines from the whole house, but because in this space were laid the pipes that brought water down from the fountaine *Esau*, to the Cistern or Well, in the Well-roume that was made to receive them: They were so laid, as that they hindered not the access or passage in the galleries, to any of the Chambers, and it may be they were not to be seen at all, but lay under ground in the ground-gallery, but they were glad thus to distinguish between the North and South sides, by these different names, as that they might the easier and quicker be understood, when they spake of a chamber in the *Mesibbah*, or of a chamber in the conveyance of the water.

These chambers, which were of this number, measure, posture and compasure that hath been spoken, and whose floor and

roofs.

roofs-beards rested upon benches in the Temple wall, as was observed before, were for the laying up some choise treasures and utensils, as also for corne, wine, and oile, and whatsoever was brought in of such, and first frutes for the Sacrificer and his Minister of the Priests that attended upon the Altar, and they were as Treasuries or storehouses for that purpose, *Neh. vii. 44.*

Mal. 3. 10. For the Treasures of the Temple were full.

And now let us go up the staires of the great turret, in the North-east corner on the North side (for there was none such on the South) that will carry us to the roofe of this building, or on the leads. At the top of the staires went out as a wicket, and his face was then towards the West. [a] His wicket upon the leads along upon the North side he came to the West corner: when he came thither he turned his face toward the South corner: when he came to the South, he turned his face Westward, and went all along on the South side, till he came up a good way, and there was a dore through the Temple wall into the roome over the holy and most holy place. In this roome were steeles (which were the cubits from the ground, and so were the leads) where were these three things worth taking notice of.

[a] *Mal. vii. 8.*

1. That as soon as a man was upon the dore, there were two Colar beams or trees laid close together, sloping still upward, and lying along the wall, by which (they were said to ascend) they slope, and steps were there made in them, so as if upon them one might go to the very top of the Temple, and this was the way to the higher leads.

2. Just over the parting between the holy and most holy place, there were some little pillars for which steeles the partition was made.

3. In the floor over the most holy place, there were divers holes like windows, through which when occasion required, they let down workmen by cords, so as to the walls of the most holy place as there was need. And they had these steeles in the middle of the Temple, as some such things where they should be standing, but that much before them, and the steeles in the middle.

It is given by the Jews, that upon some of these steeles they had their steeles, and upon some of them they had their steeles, and upon some of them they had their steeles.

[p] *Mal. in Book*

whited

whited the Temple walls within: and for this and other necessary work about the house within, it was desired and endeavoured that Priests or Levites, should do the work; but if such were not found to do it, then other *Israelites* were admitted; and they were admitted to go through the doors into the most holy place, if Chests or Trunks, were not to be found in which to let them downe.

CHAP. XIII.

The Porch.

SECT. 1. The steps up to it.

IN taking particular account of the length of the building from East to West, (which was 100 cubits) we will first begin at the Porch (which was the beautiful front Eastward) and view severally every special place and parcell till we come to the

West end.

[6] See chap.

[4] The spreading of the Porch in length was 100 cubits, and in height 120, twenty cubits higher then the height of the Temple: And this Porch which was a cross building to the Temple itself, and so high above it, may not improperly be conceived to be that place whither *Satan* brought our Saviour in his temptation, when he is said to have brought him *to the top of it*, properly to the *summit of the Temple*.

There were several things at this front, before we stir from it, that were very remarkable, and cannot be passed without observation: And the first that we will look upon, shall be the steps that rose up out of the Court into this entrance, which were twelve in number, every step half a cubit high, six cubits in the whole rise, and so much was the floor of the Porch higher then the floor of the Court. And here

[7] Mid. p. 173.

[illegible]

Sec. II. The two Pillars

Jachin and Boaz

OF the gate or entrance into the Porch, and so into the Temple, and of its dimensions and beauty hath been spoken before, and therefore as to that particular we need say no more here, but may be silent: but one main part of the ornaments and beauty of it was there omitted, and reserved to this place, and that is that two famous pillars that in *Solomon's Temple* stood at the cheefe of the entrance or passage to the inward Room: I donot indeed mention among the *Jews* Antiquities of any such pillars set at the entrance of the Temple, that we are surveying (which was the Temple built by *Herod*, the Temple this was in the dayes of our Saviour) though *Ezekiel* speaks of such pillars at the doore of his Temple, ch. 40. yet because we desire to give account chiefly of what our Lord recorded in Scripture concerning the Temple in general, we cannot passe over two such remarkable instances as these two pillars of whom the story and relation is told out by the Scripture so largely and exactly.

1. These

1. These two pillars (which were of brass) consisted either of them of two parts, the pillar it self, and the boll and chapter that was set on the head of it. The pillar it self was hollow, the circle encompassing the the hollow, four fingers thick and the compass of it it circling twelve cubits about, *Jer. 51. 18.* 1 King. 7. 15. [a] the whole thickness or diameter of either pillar 4 cubits, or 3 cubits, and 4 fifth parts of a cubit, as is the reckoning of *Levi Gerson*. The chapter or boll likewise of either pillar was hollow, and was a huge piece of brass bowle or oval fashion, which had a very large hole in it, into which the top of the pillar was set, and so this chapter lay upon it.

[a] R. Sol. in
1 Kin. 7. R. La.
Gers. ibid.

2. The length or height of either Pillar was eighteen cubits, besides the Chapter, for the Text doth clearly reckon the height of pillar and chapter distinctly. Now the books of *Chronicles* summeth the length of both pillars together, and saith they were six and thirty cubits high, 2 *Chr. 3. 15.* In which it counteth short a cubit of that scooner and summe that is given in the booke of *Kings* and *Jeremy*, which say the either pillar was eighteen cubits, and so the whole of both was six and thirty: But halfe a cubit of either pillar was taken up, and hid in the hole of the chapter that lay upon it: and so that sum in the booke of *Chronicles*, measures them as they do stand with the chapters upon them: two and twenty cubits upon each high pillar and chapter and all.

3. The chapter or oval on the head of either pillar is called in the Hebrew *STIN*, which *Rabbi Solomon* renders in the vulgar *Capitulum*, *Kineth*, *A Crown*, with which the *Chaldees* agree, who expresseth it by *STIN* *Capitulum*: but *Levi Gerson* more exactly saith, it was like two *Oreans* joined together. It was a huge great oval of five cubits high, and did not only fit upon the head of the pillars, but also flowed or spread over them, being larger about a great deal then the pillars themselves.

4. Wherunto it is said both in 1 *King. 7. 15.* and *Jer. 51. 18.* that the height of either chapter was five cubits, and yet in 2 *King. 25. 17.* it is said, that the height of the chapter was three cubits: It is generally and well understood by the Jews, that the

lowest two cubits of the chapter were plaine, and without any graving or imbroiding, but the three upper cubits were of such imbroiderie. To which may be added, and some of them do adde it, that the two lower cubits were but the rising into the spreading or belly of the chapter, and that they there are not reckoned in that place, but only from the belly upward the account is taken.

5. The ingravery or imbroiderie, or both of these chapters is thus described by the holy Ghost in various particulars,

סבכום מעשה סבכה, 1 King. 7. 17. which our English renders, *Nett of checker work*: And so the Lxx. useth the word *Net* also: The originall word doth properly signifie the in-
[b] Michl. in wrapping and infolding of the branches of trees one within another, as *Neb. 5. 10. Gen. 22. 13. Jer. 4. 7. Eze. 10. 34. As vine is so thickets* (saith [b] Kimchi explaining the word) *that are wrapped and infolded one within another*: And so some others expound this clause כסין לולבין של ורק, *That the imbroiderie was like the branches of Palm trees*: or like the handball of branches they used to carry in their hands at the feast of tabernacles. This I conceive to be the proper meaning of the words, that the chapters were curiously wrought with branch-work, seven goodly branches standing up with their feet from the belly of the chappell, and their boughes, and leaves curiously and lovelily intermingled and inwoven one with another. And the words might not improperly be translated thus, for the clearer understanding of their meaning, and of the manner of the work it selfe: *With thickets of branch-work, and wreaths of chaine-work*.

וְכָסוּם מִעֲשֵׂה סִבְכֹּת, וְכָסוּם מִעֲשֵׂה חֲבִילִים, *Wreaths of Chaine-work*. The word כָּסוּם, in *Deut. 22. 12*, signifieth the fringe, that they wore upon their garments for memorials of the law, פְּתִילֵי צִיָּה (צִיָּה) In the *Chaldean Paraphrast*: And according to such a sense is it to be taken here, that about the belly of the chapter was a nations fringe or border of wreathen and inwoven work, upon which border stood the feet or root of the branch-work spoken of before, and those branches from thence went upward spreading upon the swelling of the chapter, and bowing

ing toward the top of the oval as the oval bowed, and they there growing into their contracted tops.

3. *וְשְׁנֵי שָׁרָיִם יָבִיטוּ* *Two rows of Pomegranats*, were wrought artificially below the boughs of these branches, as if they had been the apples that those branches bore, but only that they were not scattered dispersedly among the branches, as apples use to be in their trees, but were ranked into two severall rows or borders severally below them.

But here we had need to looke upon the text with much seriousness, for in two things about this very thing it speaks obscurely and with much difficulty: For first in speaking of these rows it saith, that *the chapters were above or upon the Pomegranats*, 1 King. 7. 18. Now it is so harsh to hear of the chapters being upon the Pomegranats, whereas it is most undoubted that the Pomegranats were upon the chapters, that some Copies, as *David Kimchi* tells us, have been so bold as to change the word; & instead of *וְשְׁנֵי שָׁרָיִם יָבִיטוּ* *upon the head of the Pomegranats*, to read *וְשְׁנֵי שָׁרָיִם יָבִיטוּ* *upon the head of the pillars*, but as he well observs, the *Masorah* by putting a *וְ* *upon* it, or a note that it is not read so any where else, doth conclude that it is and must be read so here, *upon the head of the Pomegranats*: Now the construction of this may be fetched from 2 Chron. 3. 16. where it is said, that *he put the Pomegranats upon the chains*; that is the two rows of the Pomegranats were close above the fringe or border of chain-work, which was as it were the bottome and basis of the imbroidery; and so the bulke and body of the chapter where the imbroidery was, was above these rows of the Pomegranats, and though the stalks of the branches rested upon the fringe or chain-work, yet did they not spread into their leaves and branches till their stalks had carried them above the Pomegranats; herefore the construction and sense of that verse, viz. 1 King. 7. 18. is to be taken thus. *This he made the pillars: And there were imbroidments round about by the branch-work, which branch-work was first to surround the chapter, even that of the chapter that was above the Pomegranats*. Secondly, there is no small scruple about the number of the Pomegranats, because the text doth sum them up to *four thousand*, for in 2 Chron. 3. 16. there is mention only of

an hundred. In 1 *Kin.* 7. 20. of two hundred. And in 1 *Kin.* 7. 40. of four hundred: In all which diversity the main difficulty rests in the count of *Jeremy*; for there was a hundred Pomegranats in every rowe, according to the reckoning of the book of *Jeremias*; and so there were two hundred upon either chapter, as is the account of the book of *Kings* in the former place cited, that is 400 upon both chapters, according to the sense of the later quotation; but what to make of *Jeremies* ninety six is somewhat intricate at the first sight: His words are these, *מֵנִי שֵׁשׁ וְעֶשְׂרִים וְשֵׁשׁ וְעֶשְׂרִים וְשֵׁשׁ וְעֶשְׂרִים*, whereof the last word is hard to translate, and breeds all the scruple. The *Chaldee*s and *Lxx.* render it, *The Pomegranats were ninety six on a side*, and so doth the *Italian* and our *English*; but this is of a very hard construction, since the rowes of Pomegranats were in circles, the chapter being round; and whereas there were but an hundred in a row, how could ninety six of them bee upon one side? The word is more easy to paraphrase, then *verbatim* to translate. The meaning of the clause is this, that whereas there was an hundred Pomegranats in every row; when the pillars were set to the wall, four of every row could not be seen, but ninety six might, the other four being hid behind the pillar as it stood close up to the wall: And so the Pomegranats were 96 only in sight. Therefore the word *מֵנִי* may well be translated in this sense that, And the Pomegranats were ninety six on the open side, or towards the open air: for in this sense I conceive *מֵנִי* to stand here.

It is said moreover, in the text in the booke of *Kings*, *שְׁנַיִם עָשָׂר מֵנִי עַל כָּל אֶחָד מֵעֲמֻדָּי הַבַּיִת*, 1 *Kings* 7. 19. And the chapters which were on the top of the pillars had fifty work in the work four cubits; for so should I rather translate it, there were of fifty work; and that upon those grounds. 1. Because the work of the chapters is so exactly described before to be of branch-work and Pomegranats, and that but for three cubits or thereabout, that I cannot possibly imagine how they should be said besides, to be of fifty work four cubits. 2. The text expressly telleth afterward, That the fifty work was on the top of the pillars, ver. 21. and not on the top or sides of the chapters. 3. The word *עַל*, is the *Parit*, or by the *Parit*, hath its speciall

Speccall *emphasis* and intention; for it is not said at all; that either the chapters or the Pomegranate-work were *In the Porch*; but the thing is referred only to the lilly-work.

The meaning therefore of the verse appeareth to be this, that at the head of the pillar, even at the setting on of the chapter, there was a curious and a large border or circle of lilly-work, which stood out four cubits under the chapter, & then turned downe, every lilly or long tongue of brasfe, with a neat bending, and so seemed as a flowred crowne to the head of the pillar, and as a curious garland whereon the chapter had its seat: And that particular expression that it was *in or by the Porch*, Intendeth to shew that these long tongues of brasfe which were made like lillies, did not suddainly decline, and lie down upon the sides of the pillars, nor suddainly ascend and stick upon the sides of the chapter, but stood out into and along the porch a foure cubit circle, after the manner of a spread lilly, and then the tongue bended downward, as the lilly doth.

And this construction of that verse, helpeth to cleere and explaine the next verse that followes after it, which otherwise would cost some pains to translate it out of the originall, or to make facill sense of it being translated: In consonancy and contexture to the verse before, so understood as hath been held out, this verse may be interpreted and paraphrased thus: *And the chapters upon the two pillars were also above this lilly work, for they sate upon the growing out of it, even from over against the belly, which was by the branch-work; for the lilly-work raught out, as far as the belly of the chapters raught out, with an accurate bowing or swelling upwards towards the belly, where the stalkes of the branch-work, and the rowes of the Pomegranates were; even as a lilly gently swelleth up, before the tongue or utmost point of it urneth downe againe.*

5. The place where these pillars stood is somewhat uncertain; the text indeed saith, they stood *before the house*, *Chr. 3. 15.* and *before the Temple*, *ver. 17.* but yet it is to seek, whether within the porch at the entring in, or without the porch, or within the porch at the Temple dore, which last is the opinion of Rabbi Sal.

upon the text cited. Upon these four reasons I am induced to conceive that they stood within the porch, even at the very entering into it, joining or standing up to the very cheeks of the gate or entrance. 1. Because *Ezekiel* hath so placed his two pillars in the porch of his Temple, namely, at the top of the steps, by the posts or cheeks of the entrance it selfe, *Ezek.* 40. 49. 2. Because, as we observed before, it is said, that the lilly-work under the chapters was four cubits in the porch. 3. Because the booke of *Kings* saith, that *Salomon* set up the pillars, למזבח, for the porch, as the word properly signifies, though *David Kimchi*, and our English translate it *In*: The expression seemeth to intimate these two things, first that the pillars were set up for the porch dore, and not for the Temple dore, as was the opinion of *Salomon Jambhi* cited before: And secondly, that they stood for the porch, or very entrance into the building, as dore cheeks or posts at that entrance וְהָיָה הָאֵלֶּיךָ הַמִּזְבֵּחַ, At the dore cheeks of the porch, as saith *Josephus*. 4. That obscure passage of *Ezekiel*. chap. 40. 48. *The breadth of the gate was three cubits on this side, and three cubits on that side*, cannot be so understood, as if the entry or passage into the porch were but six cubits broad (and why also should he speake of this side, and that side, if he meant but one intire breadth?) but it is well understood by *Kimchi* to meane, that on either side of the entry there was something standing out into the breadth of the entry, three cubits, which made the passage it self but fourteen cubits broad: which measure of three cubits, though it self short one cubit of the thicknesse of these pillars cast by *Salomon*, yet suiting with the measure of *Ezekiel's* pillars, it may do this for us, as to shew us how these pillars that we have in hand were placed, by the disposing and placing of those of his, namely, on your right hand, and on your left, as soone as ever you were stepped within the porch.

The names of the two pillars (to omit the fancies of some *Jews* about them) were *Jachin* and *Boaz*, *1 King.* 7. 21. which words denote *Establishment* and *Strength*, *Jachin* signifieth *he will establish*, from Gods promise to establish the throne of *David*, and his people *Israel*: And *Boaz* doth mean *He is a strength*, namely

namely, alluding either to Gods promise, in which was all their strength and settlement: or to the Ark which was within, which is called, *The strength of the Lord*, Psal. 80. 2. & 105. 4.

Sect. III. Closets for the
Butchering instruments.

בית החלפות

YEt before we enter into the porch, and so into the Temple, there is one thing more calls for our observation, and that is, certaine closets or places that were in this pile of the porch, in which were laid up the knives and instruments that were used by the Priests, about the killing, and slaying, and cutting up of the beasts to be sacrificed. The treatise *Middoth* giveth intelligence and account of these places in these words, **חלופות עותף עליו שו אמח מן הצפון ושו אמח מן הדרום וזה נקרא בית החלפות**. [a] *The Porch was broader than the Temple, fifteen cubits on the North, and fifteen cubits on the South, [a] Mid per. 4. and that that exceeded was called Beth hashillapoth, where they laid up the knives. [b] Ibid. Ab. Eg. in Ex. 1.*

The word **חלפות** doth signifie the butchering knives of the Temple, *Ex. 1. 9.* from **חלף** saith [b] *Aben Ezra*, as it be- [b] *Ibid. Ab. Eg. in Ex. 1.* tokeneth cutting off, which it doth, *Isay 2. 18. Prov. 31. 8.* And [c] so saith *Kimchi* on the same place **חלפות**, are knives: [c] *Kimchi. Ib.* And of this sense is *Beth hashillapoth*, for because they laid up the knives there, therefore the place was called, *The chamber of the laying up of the knives* **לשכת בית דוחי לשון**.

There was therefore on either end of the extent of the porch for that space that it stood out further then the buildings of Temple a chamber, one at the end towards the North, and another at the end towards the South, in which two large chambers were foure and twenty little closets; wherein the knives were laid up severally for the foure and twenty courses of the Priests. And these and such like little closets the Jews

call ~~חֲסִי~~ ^{חֲסִי} ~~Fenestra~~ ^{Fenestra} or windows because they were closets or boxes joining to the wall. And besides these that wee are speaking of where the butchery instruments were laid up, *Maym* reckons fourscore and sixteen more, for the laying up of other things, four for every one of the four and twenty courses. [d] There were (saith hee) 96 closets ^{מִדְּבָרִים} in the Temple, wherein to lay up the vestments, foure closets for every Course. And the name of every course was written upon their closets, and they were all shew : And when the men of any course came into the service upon the Sabbath, they opened their closets, and tooke out the utensils : and when they went out of the service, they restored their vestments to their closets againe, and shew them up. And why made they foure closets for every course? Namely, that the utensils might not be jumbled together, but all the breeches were in one closet, and upon it was written Breeches, Girdles in another closet, and upon it written, Girdles, All the Bonnets in another closet, and all the coats in another.

Now he neither telleth where these closets were, nor speaketh he among them all, of these for the knives, that are before us : and the reason of this latter, is easily given, because in the place where he hath the words that are produced, he is only speaking of the installing & arraying of the Priests : But where to find these 96 closets he hath left us at uncertainty. Were they in the rest of the building of this porch? It is not like they were, because the Priests usually came ready with their vestments on, into the Court, and especially so high as the Porch, and came not thither for their vestments to put them on: there was roome enough in the other buildings about the Courts to lodge all these closets in; but where to point them out wee must suspend.

But what became of the other roomes of the porch, besides the entrances; and these two at either end of the building; for there were 25 cubits between the entrance and these chambers on either side upon the ground, and there were divers chambers and severall stories over head, the building being so very long, and so very high? There is not expresse intimation to be had, either in Scripture, or in the Jewes Antiquities, as far as I can find, how these severall parts were disposed of, and there-

woman of famous renoune, and of great benefactorship, towards the Jews, of whom, and of whose sons *Isaiah* and *Monobazes*, *Josephus* hath a large story, *Antiq. lib. 20. cap. 3.* whether I referre the Reader. Of this Candlestick of her bestowing, there is mention in the *Talmudick* treatise *Joma*, in this passage. [c] Ben Kattin made the twelve stoves for the laver, whereas before it had but two; he also made the engine for the laver (of which hereafter) that the water of it might not be unclean, by staying in it all night. *Adonbax* (*Monobazes*) the King made all the handles of the vessels which were for the service of the day of Expiation of gold. *Helen* his mother made the golden Candlesticke over the Temple dore: she also made the golden Table whereon was written the section about the suspected wife, &c.

[d] *Maym. in*
ben habbech.
per. 9.

[d] In the porch on either side of the Temple dore there was a Table. On the right side, a Table of Marble, and on it they set downe the shew-bread as they carried it new into the Temple: And on the left side was a Table of Gold on which they set the old bread downe for a while, when they fetched it out: And the reason why they began on the marble Table, and ended on the golden was *סמיעין בקדש וזה מורחין* Because they rose higher and higher with holy things, and went not lower and lower.

CHAP.

CHAP. XIV.

The Holy place.

SECT. I.

The Temple dore.



He entrance out of the porch into the Temple was through two gates, and either gate had a dore or folding leaves: for the better understanding of which, let us first looke upon the dimensions of this passage as wee have done upon the others.

The *Talmud* and *Josephus* do seeme at the first sight exceedingly to differ, about the measure of this gate: the *[a]* *Talmud* reckoning it but twenty cubits high, and ten broad; and *[b]* he five and fifty cubits high and sixterne broad. In which diversity, if we take the proper meaning of either party, the difference between them will not be so vast, as at the first skanning it doth seeme to be. It is the manner of the *Talmud* in measuring of the gates to speake onely of the open space through which the passage was, but *Josephus*, as hath beene observed before, measures ~~the whole front~~ the whole front of the gate both above the open space and the spreading of the posts on either side it: and after this their usuall manner they both of them measure this gate through which wee are going: The very open space that gave the passage was but twenty cubits high and ten broad, and of this measure were the two dores: but the front of the gate was three cubits (curiously wrought and richly gilt) on either side, and five and thirty cubits above the gate to the rooffe or first floore of the entry of the porch: and this is the meaning of *Josephus* as it appeareth plainly enough by these his two passages. For as to the first he saith

[a] *Mid. pe. Sell. 1.*
[b] *Joseph. de bell. lib. 5. c. 14.*

The Holy place.

Heb. מִזְבֵּחַ הַקֹּדֶשׁ וְהַזֶּה הוּא הַמִּזְבֵּחַ That the gate of the house (meaning this that we are about) was gilt all over, and so was the wall all about it: And as to the second, he hath this saying somewhat difficult, but well understood resolving the matter according as hath been spoken. *וְהַזֶּה הוּא הַמִּזְבֵּחַ וְהַזֶּה הוּא הַמִּזְבֵּחַ* But the Temple having two floores, or being double roofed, that within was lower then that without and had gilded doves of 33 cubits high, and 16 broad.

Now by what he saith that the Temple was *שְׁנֵי*, or double floored or roofed, his meaning is, that as you stood in the Temple there was a first floore over your head, and a roomie above that which was called *מִזְבֵּחַ* of which wee have spoken before, and above that there was the rooffe; Had all the house been open to the very rooffe as our churches are, there could have been no difference between the height of the holy and most holy place to the rooffe, but both had beene alike.

But both places being floored over, and having an upper chamber above them, there was a difference made in the height of this first floore: for in the holy place it was five and fifty cubits from the ground, but in the most holy place it was but twenty, as shall be shewed. Now the porch had its floor lay at the least as high if not higher then the floore of the holy place: and so the space above the gate to the first floore was a goodly space, and made a faire front: It seemeth by our Author that the first floore of the porch was 90 cubits high, yet doth he reckon the height of the gate but five and fifty, because he reckons only to the height of the floore of the holy place, and the height of the front of the gate of the Oracle, for he speaketh of them both alike.

Thus much being observed concerning the height and breadth of this gate, it is also to be remembered that the wall of the Temple was six cubits thick, as was observed when we measured the breadth of the building. [c] The two leaves of the gate therefore which were five cubits broad apeece, were hung up a little within the thickeffe of the wall from the porch, so that when they were opened they covered the whole

[c] *Mid.ubi
supra.
Ezek. 4. 14.*

whole thickness of the wall on the right hand and the left, that as you passed thorough you could not see it.

Now at the very furthest of the thickness of the wall towards the holy place, there was a two leaved doore likewise paralleled to this that we have surveyed, which when the leaves opened, they fell back to the wall which was at the lower end of the house, and covered a place which was ungilded: for all the walls were gilded but onely the places where the leaves of the doores fell back.

And thus had you two severall doors of two folding leaves speece to go through betweene the porch and the Temple, the one standing within a cubit of the porch, and the other at the very edge of the Wall within, and so when they were both shut there was a five-cubits space betwixt them, which was so much space in the thickness of the Temple wall.

The outer door, is called commonly by the Jewes the great doore of the Temple, not but that the inner doore was as big, but because of the great front that this gate had, which the other had not: And of this outer doore there are these memorials or remarkable things recorded among them. First that the morning Sacrifice was never killed till this doore was opened: And so it is recorded in the Treatise *Tamid* or concerning the dayly sacrifice *לא נזבח קרבן עד שיהיה פתוח* [d] That he that was to slay the Sacrifice, killed him not till he heard the noise of the great gate opening.

[d] *Tamid per. 3. Maym. in Tamid per. 6.*

And there they relate that the noise of this gate might be heard to *Jericho*, and so the noise of divers other things there mentioned, in which they do hyperbolize for the glorifying of the matters of the Temple. And a second thing for which this doore is renowned among them, is, for that it had two wickers in it, in either leaf one, one in the North leaf and another in the South: And that through that in the South no man passed, but that that was it of which *Ezekiel* saith, [e] This gate shall be shut, it shall not be opened and no man shall enter in by it, &c.

[e] *Ezek 44. 2.*

Now for the opening of these doores every morning, the
L way

way was thus: One tooke a key and opened the wicket in the North leafe of the doore and went in, into the five cubit space between the two doores: and there he went in at a doore into the very wall where there was a hollow passage into the holy place, coming forth in the place where one of the leaves of the inner doore fell to the wall.

Being come in he opened that inner doore, and then hee came and opened the outer doore, at the noise of the opening of which the killer of the morning Sacrifice went about that worke: [f] In this five cubits space between the two doors even behinde the leafe of the doore on the right hand, there was a marble flag of a cubit square lay loose in the floor with a ring fastned in it to pull it up, and when the Priests tryed any suspected wife, they came hither and pulled up this stone, and tooke dust from under it, to put into the water to make her drinke as was enjoined Numb. 5. 17. &c.

[f] *Solab*
per. 2.

SECT. 2.

The Veile.

Between these two doores also in this five cubits space; there hung a veile answerable to the veile at the doore of the Tabernacle, Exod. 26. 36. And so it is testified by [a] *Josephus*, [a] who speaks of two veiles, one at the entring into the holy place, and another to distinguish betwixt the holy and the most holy. And he describes the veile to have been of the measures that hee had newly spoken of before, namely 55 cubits deep and 16 cubits broad (yet the gate where it hung was but ten) and that it was *וְהָיָה הַכֹּהֵן הַיָּחִיד בְּלִבְשׁוֹ הַקֹּדֶשׁ יָבִיט בָּהֶם* (Joseph. 7. 21.) Babylonian tapistrie worke, of blue purple scarlet and fine wined linnen, which hee resembles to the foure elements.

Other Jewes likewise give us intimation of such a veile hanging at the entrance into the holy place. For the Talmudick treatise [b] *Tamid*, mentioned but a little before, speaking of the High priest going into the holy place to worship

[a] *Josephus*. de
Bell. 1. 5. c. 14.

[b] *Tamid*.
per. 7.

The Holy place.

worship, faith, there were three that held him, one by his right hand and another by his left hand, and a third by the precious stones in the brest plate: And when the president heareth the sound of the High priests feet coming out, hee listeth up the veile for him: and then himselfe goeth in and worshippeth, and after him his brethren the Priests go in and worship.

[c] There were 13 veiles in all about the Temple: namely, [c] *Mayn. in Kete Ninkdash*
 7 for the seven gates of the Court: one at the gate of the porch, one at the gate of the Temple, and two betwixt the per. 7.
 holy and the most holy place, and two just over them in the roome above: [d] And there was an overseer of the veiles, [d] *Shekalim Per. 5.*
 that tooke care for the supply and the right ordering of them: and if they were defiled by any common uncleanness, they were taken downe and washt and hung up in the sunne to dry: And when new veiles were made, they were hung up on the gallery in the Court of the women, that they might be viewed by all the people to see that they were right.

SECT. 3.

The holy place it selfe.

[a] **T**His place was fourty cubits long and twenty broad: [a] *1 King. 6. 2, 17.*
 and in Solomons Temple it was thirty cubits high, having no floore at all on this side the roose, [b] but in Herods Temple it was sixty: For the children of the captivity building their Temple sixty cubits high, they floored it not over but left it open to the roose in the holy place as Solomons Temple had been, and according to the same height was the floore laid, when it was floored over in the time of Herod. [b] *Ioseph. ubi sup.*

And here two things are to be remembered; 1. that whereas the lower leads of the building which were over the side chambers, were but 50 cubits high, as hath beene described, and there was a passage off those leads into the upper chamber over the holy place, and it was by steps of ten cubits high,

The Holy Place.

high, partly without the wall, and partly within the thick-
ness of the wall it selfe. That there was an inequality of
the height of the floores in the three parts of the house, the
porch, the holy place, and the most holy. The first floore
of the porch was 90 cubits high, the holy place 60, and the
most holy but 20. And therefore whereas there was a floore
over the most holy place, even with the floore over the holy
place, viz. at 60 cubits height, that was not the first floore
over it, but there was another floore 40 cubits beneath
that.

The beauty and richness of this place was exceeding great:
The floor of it upon which they trod was planked with firre
boards, and they gilt with gold; and the walls were also
sided or wainscoted with cedar, and that gilt likewise: This
gilding was from the ground floore, even to the floore over
head, all the 60 cubits high up the walls; and this is meant
when the Text saith **וַיִּבְנֶה קִרְיָת הַחֹשֶׁן** He built the walls of
the House within with boards of Cedar from the floore of
the house to the wall of the covering: that is, up to the very walls
of the floore over head, as it is well expounded by the Rab-
bins upon that place.

For fifty cubits height of the walls was the imbroidery of
branches and open flowers, &c. and for the ten cubits above,
it was the place of the windowes: for the side chambers
without the house, in three stories, did take up the height of
fifty cubits high, so that for so high no windowes could be
made into the house, but the space of ten cubits above, was
the place for the windowes which were made narrow with-
out and broad within.

The deckage or carving of the wainscot of the walls is said
to be **מִקְצֵה עֲרֵב עֲרֵב עֲרֵב** The carving of knops
and open flowers: as our English renders it: but the Hebrew
Doctors are somewhat nice about the construction of these
words. The Chaldee expounds it, the engraving of the likeness
of eggs (ovalls) and wreathes of Lilies: as if he meant that he
wrought the walls with the worke of Lillie garlands, and
an ovall in the midst of a garland: [c] Levi Gershom under-
stands **מִקְצֵה** ovalls as the Chaldee doth, but he takes them
to

[c] Levi Gersf.
and King. 6.

to be such ovals as are the buds of flowers, and that out of them came וַיִּפְּחֻן the flowers spreading and opening as in their maturity. [d] David Kimchi takes וַיִּפְּחֻן [d] Kimch. for wild gourds, and so our English hath it also in the Margin; and this I take to be the proper construction of the words and this the imbroidery of the wals: That there was the carving of Cherubims and palme trees and the carving of gourds or open flowers interchanged thus: first a border of gourds or pompions or such like apple-fashioned sculpture intermixed with marigolds, gilliflowers, and such opening flowers, and this border or wreath went round about the house: upon this wreath as upon a base, were set the feet of Cherubims, and the rooting of palme trees both which stood up from this wreath [e] a Cherub and a Palme tree, a Cherub and a Palme tree round about: above the heads of the Cherubims and Palme trees was such another wreath, and Cherubims and Palme trees set upon that againe, and so interchangeably to the top. By all which was signified the attendance of Angels, Heb. 1. 14. and flourishing condition, Psal. 92. 12, 13. of those that serve the Lord and wait upon him. Every one of the Cherubims was pictured with two faces, one of a man that looked toward the Palme tree on one hand, and the other of a Lion that looked towards the Palme tree on the other.

[e] 1 King. 6.
19 Exch. 41.
18, 19.

Whereas it is said that twenty cubits were built on the sides of the house with boards of Cedar from the floor to the walls, 1 King. 7. 16. the Jewes do expound these twenty cubits by way of breadth and not of height, as thinking that they meane, that besides the sides of the house on either hand, which were 40 cubits long, he also made the like worke upon either end of the roome, which was twenty cubits broad: But the Text doth speake it more peculiarly of the most holy place, and sheweth what was the height of that, which was differente from the outer roome or holy place, as we shall see hereafter.

Sect. 4. The Candlestick

THere were three remarkable and renowned things in this roome of the holy place, which next come to our observing, and those were the Candlestick, the Table of Shew-bread, and the Altar of Incense, the first of gold, and the other two gilded, so that here in this roome could nothing be seen but gold.

[a] Josephus sets out these three things with this Encomium. *Εἰς τὴν αὐτὴν οὐρανὸν ὡς οὐρανόθεν ἀνέβη· καὶ τὰς λαμπρὰς ἀντιφάσεις, ἀσπληγῶς.* That they were three most wondrous workmanships, and to be renowned amongst all men: And that the seven Lamps in the Candlestick resembled the seven Planets: And the twelve loaves upon the Shew-bread table, the twelve signes in the Zodiack or the yeare: And the Incense Altar, whereon incense was offered, which came partly out of the Sea, and partly from land, denoted that all things are of God and to him.

[b] The Candlestick was eighteen hand bredth high, which according to the cubit of six hand bredth was a yard and an halfe: It had three feet, which almost lay flat upon the ground: At three hand bredth height, there was a flowring of a coronet work curiously spreading out, then went the shaft up, two hand bredth high, and there was a dish, a bosse, and a flowring above the bosse, and all in a hand bredth compasse: thence the shaft went up again, plaine for two hand bredths, and then was there a bosse of a hand bredth, and there went out two branches, which were carried out, bowed on either side, till they were to be brought up straight to an equall height to the top of this middle shaft out of which they proceeded. Then was there an hand bredth of the shaft plain, and a bosse of an hand bredth, and then came out two branches more on either side: And again, one hand bredth of the shaft plain, and a bosse again of an hand bredth, and then came out two branches more: Above them was two hand bredth of the shaft plain: And for the three hand bredths above, there were three cups, and three bosses, and three flowrings in that space, and so the lamp stood in a flowring.

In every branch that came out of this middle shaft, there were

[a] Joseph. ubi
supr.

[b] Maym. in
seib habbech.
per. 3.

were three cups at a handsome distance one from another, and above the highest a bosse, and above that a flowring, and in that flowring the lamp stood: And before the Candlestick there was a stone with three Repe cut in it, on which he that mended the lampes stood, and on which he set downe his dishes whilst he was about that worke.

This Candlestick of seven branches (to which allusion is made, *Apos. 1. Zechar. 4. 2. Apoc. 1. 4.*) was set on the South side of the house, but so as that the armes or branches of it spread North and South: All the lampes or lights that were set in the six branches that came out of the shaft, were turned bending, and looking towards the lamp which was in the middle in the shaft it selfe, and the lamp in that, was turned bending towards the most holy place, and therefore it was called *נר המזרח* The Western lamp: These seven lamps (which denoted the seven Spirits of God, *Rod. 4. 5. & 5. 6.* which the Jews call, the Seven Spirits of Messias, from *Esa. 11. 1, 2, 3.*) did burn continually, or if any of them were gone out, every morning and evening they were lighted again, and their perpetual light resembled the word and doctrine of Salvation, the light of the Lord, in which we see light.

These lampes were called the candle of the Lord, *1 Sam. 3. 3.* where it is said, before the candle of the Lord went out, the Lord called to Samuel, &c. upon which words, David Kimchi giveth this gloss: If this be spoken concerning the lampes in the Candlestick, this was somewhat before day: for the lampes burnt from even till morning, yet did they sometimes some of them goe out in the night. They put oil into them by such a measure as should keep them burning from even till morning, and many times they did burn till morning, and they alwayes found the Western lamp burning. Now it is said, that this prophecy came to Samuel, before the lamp went out, while it was yet night, about the time of cocke crowing, for it is said afterwards, that Samuel lay till morning. Or allegorically it speaks of the candle of Prophecy, as they say the sun ariseth, and the sun sett: Before the holy blessed God cause the sun of one righteous man to set, he causeth the sun of another righteous man to rise. Before Moses his sun set, Joshua's sun arose, before Elias sun set, Samuels sun arose, and this is that which is said, Before the candle of God went out.

See Kimch. in
1 Sam. 3. Vid.
Lev. Gerf. ibid.

The

The Lord needed no light of candles (no more then he needed bread which was set upon the Shew-bread table) nor the Priests needed no candles in this roome neither, for the windowes though they were high, yet did they give light into the roome abundantly, but God by these candles did as it were enlighten the people to teach them spirituall things by these corporall, and to acquaint them with the necessity of the light of his word, and the bread of Salvation which came downe

[d] 2 Chr. 4. from heaven. And therefore when Solomon did make [d] ten candlesticks, and ten tables, and set them intermixedly by five and five on either side the house, he added nothing to God, but he added only more splendor to the service, and more lustre to the Doctrin, of the necessity of the light of the word, and of the bread of life. [e] Our wisemen say (saith Baal Hatturim) that the Western lamp (which never went out) was a testimony that the Divine glory dwelt amongst Israel.

[e] Baal Hatturim in Lev. 24.

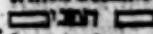
SECT. 5.

The Shew-bread table.


ON the Northside of the house which was on the right hand, stood the shew-bread table of two cubits long, and a cubit and a half broad, [a] in the Tabernacle of Mofer, [b] but wanting that halfe cubit in breadth in the second Temple (the reason of the falling short not given by them that give the relation.) It stood length ways in its place, that is East and West, & had a crowne of gold round about it, toward the upmost edge of it, which [c] the Jews resemble to the crown of the Kingdom.

[a] Exo. 25. 23.
[b] Mism. ubi sup.

[c] Vid. Baal Hatturim in Ex. 25.

Upon this Table there stood continually twelve loaves, which because they stood before the Lord, they were called  [d] *Appositionum*, The bread of setting before, for which our English hath found a very fit word, calling it the Shew-bread: The manner of making and placing of which loaves was thus.

[d] Mar. 13. 4.

[e] Mism. in Tamidin, per. 5. [e] Out of four & twenty  *Sata* (three of which went to an Ephah) that is, out of eight bushell of wheat being ground, they

[e] Mism. in Tamidin, per. 5.

they sifted out [f] foure and twenty such deals [e] or Omers [f] Lev. 24. 1.
of the purph flowers, and that they made into twelve cakes, two [e] Ex. 16. 36
Omers in a cake; or the fifth part of an Ephah of corne in every
cake: They made the cakes square, namely 10 hand breadth
long, and five broad, and seven fingers thick: They were made
and baked in a room that was in the great building *Bab mo-
keds*, on the Northside of the Court, as we shall shew anon, and
they were baked on the day before the Sabbath.

10 On the Sabbath they set them on the table in this manner:
Four Priests went first in, to fetch away the loaves that had
stood all the week, and other four went in after them to bring
in new ones in their stead; Two of the four last, carried the two
rows of the cakes, namely six a peece: and the other two car-
ried in either of them in a golden dish, in which the Sancti-
cence was to be put to be set upon the loaves, and so those four
that went to fetch out the old bread, two of them were to
carry the cakes, and the other two the dishes: These foure
that came to fetch the old bread out, stood before the table with
their faces towards the North, and the other four that brought
in the new stood betwixt the table and the wall, with their
faces toward the South; those drew off the old cakes, and those as
the other went off slipped on the new, so that the table was never
without bread upon it, because it is said, that they should stand
before the Lord continually.

They set the cakes in two rows, six and six, one upon ano-
ther, and they set them the length of the cakes cross over the
breadth of the table (by which it appears, that the crowne
of gold about the table, rose not above the surface of it, but
was a border below edging even with the plain of it, [f] as is
well held by Rabbi Salomon) and so the cakes lay one hand
breadth over the table on either side; for the table was but
six hand breadth broad, and the cakes were ten hand breadth
long: Now as for the preventing that, that which so lay over
should not break off; if they had no other way to prevent it
(which yet they had, but I can tell but the description of it in
their authors I doe not understand, yet their manner of laying
the cakes one upon another, was such, as that the weight
rested upon the table, and not upon the points that hung over.

[f] R2 Sol: Vn
Exod. 25.

The lowest cake of either rowe they laid upon the plaine table: and upon that cake they laid three golden canes at distance one from another, and upon those they laid the next cake; and then three golden canes again; and upon them another cake, and so of the rest; save only that they laid but two such canes upon the fifth cake, because there was but one cake more to be laid upon. Now these which I call golden canes (and the *Hebrews* call them so also) were not like reeds or canes, perfectly round and hallow thorow; but they were like canes or kekes slit up the middle; and the reason of laying them thus betwixt cake and cake, was, that by their hollowness air might come to every cake, and all might thereby bee kept the better from moldinesse and corrupting; and thus did the cake lie hollow, and one not touching another, and all the golden canes being laid so, as that that they lay within the compasse of the breadth of the table, the ends of the cakes that lay over the table on either side, bare no burden but their own weight.

On the top of either row was set a golden dish with a handfull of frankincense, which when the bread was taken away, was burnt as incense to the Lord, *Lev. 24. 7.* and the bread went to *Aaron* and his sons, or to the Priests as their portions to be eaten.

What these loaves did represent and signifie, is variously guessed: the number of twelve in two rowes seem to referre to the twelve tribes, whose names were so divided into six and six in the two stones on the high Priests shoulders. And as bread is the chief subsistence and staffe of our mortall life, so the offering of these might denote an acknowledgement of the people, of their receiving of all their subsistence from the Lord, to whom they presented these as their tribute: and these as well as the lamps standing before the Lord, might shew, that their spirituall and temporall support were both before him. But our pursuit is to looke after the things themselves, leaving the allegorizing of them unto others: for in such things men are most commonly more ready to give satisfaction to themselves, then to take it from others, for as much as the things themselves may be bended and swayed to various application.

The Holy place.

SECT. 6.

The Altar of Incense.

THe Candlestick stood on the one side of the house, and the Table on the other, and this Altar in the middle: not just betwixt them, but somewhat higher in the house toward the most holy place then they were: These three ornaments and furnitures of the holy place [a] *Maym in Beib habber.* per. 3. [a] *Maym in Beib habber.* were set in a third part of the house; that is, whereas the house (meaning the holy place) was forty cubits long, when you had gone up six and twenty cubits, and two third parts of a cubit into the room, there stood the table and candlestick, and somewhat further higher towards the vail stood this Altar.

[b] It was a cubit square, and two cubits high, had four horns at the four corners of it, and a crown about the brim or edge of it, which the Jews say denoted the *Crown of the Priesthood*: It stood not so high the vail of the most holy place, but that one might goe about it, and so how the Priest did on the day of Expiation, and besprinkled the horns of it with blood, we observe elsewhere.

On this Altar (commonly called the golden Altar) incense was offered morning and evening every day: a figure, if you apply the action to Christ, of his mediation, and it to man, a resemblance of the duty of prayer. The twelve cakes which resembled the sustenance and sustentation of the twelve Tribes, which was ever before the Lord, were renewed only once every week, but the lampdrest, and the incense offered twice every day, for we have more need of the light of Gods word, and of prayer, then of our daily food. And if we will apply all the three to Christ, The Kingly office of Christ provided bread for his people, his Prophetick office provided the light of his word, and his Priestly office the incense of mediation.

CHAP. XV.

The most Holy place.

Self 1.

The Partition space.

THE Holy and the most Holy place were divided
asunder by a threefold partition, namely by a cu-
bic space, and by two veils, on either side of that
space. The partition space which [a] was a cubic
bread, and no mote, by the Jews is called פופר

[a] Mid. per. 4.

[b] Arab. in voce.

[c] Talm. Jerus. per. 5.

[d] Beth halber. per. 4.

which [e] Rabbi Nathan confelleth to be a Greek word, and he
saith it signifieth within or without, or meaning, 'N VV NPOON
פופר זה המדבר הזה it was doubtfull to them, whether it
were within or without; and thus it is interpreted [a] in the
Jerusalem Talmud: [d] Magim helps in to their meaning
thus. In the Temple there was a wall which parted between the Holy
and most Holy place, a cubit thick. But when they builded the second
Temple they doubted whether the thickness of that wall belonged to the
measure of the Holy place, or to the measure of the most Holy place:
Therefore they made the most Holy place twenty cubits long compleat:
and they made the holy place forty cubits long compleat. And they left a
space betwixt the holy and most holy place of a cubit breadth, and in the
second Temple they builded on a wall there, but they made two veils, one at
the end of the most holy place (Eastward), and the other at the end
of the holy place (Westward) and between them, there was a cubit
breadth, according to the thickness of the wall that had been in the first
Temple: But in the first Temple there was but one veil.

The word פופר therefore is well conceived by the lear-
ned [e] Lempereur to be the Greek *τάρτα* which signifieth a dis-
ease in the eye, distemp'ring the sight, and hindering it, and
so were the eyes of the understanding of the builders of the
second Temple at a stand about this place, whether it should
belong

[e] Const. Lem. per. in Mid. pag. 164.

The most Holy place.

belong to the Holy, or most Holy place, and there upon they called the place it self *תֹּאמַר*.

The wall that *Solomon* built for the parting of the Holy and most Holy place, being a cubit thick (in stead of which this space was left), had these things regardable and considerable in it, and not easy to be understood.

First, For the carvings of the Oracle, hee made *dore*s of Olive tree *דְּרֹמִי דְּרֹמִי*, 1 King. 6. 31. These latter words are very difficult of construction, and if we go to Glossaries for the explication of them, they will give us variety of senses, but little facility of understanding. The *Chaldee* renders it only, *Their posts with its listell were orderly set*, taking the word *דְּרֹמִי* in the sense of *דְּרֹמִי* ranked in order, & giving but very little light unto the obscure place. *David Kim.* and *Rabbi Solomon* seem to understand it, that the posts of the dore were not four square but five square, if wee may use such a word, or wrought into five ribs, as their own words are. But *Levi Gerson* hath a far fetch for it, for he thinks *דְּרֹמִי* meaneth the Fifth gate that was in the Temple as you went forward, the Temple dore the fourth, the Porch dore the third, the dore of the inner Court the second, and of the outer Court the first.

To me the words seem to bear this construction; *The post which was the dore cheek, was at the fifth cubit*; meaning from either wall of the house, come inward five cubits, and there was the dore cheek, and so the house being twenty cubits broad, the dore hereby is concluded to be ten. And this may the rather be so interpreted, because the text had been taking notice of the breadth of the house immediately before; as when it was speaking of the Cherubims wings, it saith, the wing of the one touched the one wal, and the wing of the other touched the other wal, and speaking of the adorning of the house, it saith, all the walls of the house were carved, and the floor gilt, and then he comes on to speak of the partition betwixt the one house and the other, and saith, That the Oracle had a two leaved dore of Olive tree, and the fifth cubit from either wall, was the post which served for the cheeks of the dore: And so it is said in ver. 33. He made for the dore of the Temple posts of Olive tree, from the fifth cubit, that is, four cubits from either side wall.

The most Holy place.

he set up an Olive beam for a post on either side the dore, of a cubit thicknesse, and so the dore came to bee ten cubits broad.

A second thing of difficulty to be understood about this partition wall in *Solomon's Temple* is that which is spoken in *ve. 22.* of the same Chapter *וַיַּעַשׂ בָּרִמְקִים זָהָב לְפָנֵי הָאֹרָא* And he made bars in chains of gold before the Oracle, and he overlaid it with gold. All the difficulty lies in the first word, for it is generally agreed by the best skilled in the language, the *Chaldees* & the *Rabbins* that *רִמְקִים* signifieth chains, but, what is meant by *וַיַּעַשׂ* is the Question. The word properly signifieth, *He caused to passe over*, but in this place, *R. Solomon*, and *D. Kimchi* take it in a *Chaldees* propriety, as signifying *to make bars*, because *בָּרִמְקִים* bars, in the *Hebrew* is translated *רִמְקִים* in the *Chaldees*. The sixteenth verse of *2 Chr. 3.* giveth some light to this obscurity, for there it is said, *He made chains as in the Oracle, and put them on the heads of the pillars*; by which he meane the flower wreaths that we spake of before that went about the chapiter, and the like is to be understood here. That upon this wall which was before the Oracle, and divided betwixt the holy and most holy place, be made borders or chained wreaths, with a swelling in the border like a bar in it carried from the one side of the house to the other upon this wall.

Sect. 2.

The Vails.

[a] *Maym. in
Rab. Ath. per.
7.*

THE Vails were two as was observed before, and the reason given why, [a] & these two vails were renewed every year, the old ones taken away, and new ones put in their roome: It was woven of four colours, blew, purple, scarlet, and fine white flanen yarn; every one of these threds twisted six double, and woven upon hair for the warp, of 72 haire twisted into every thred. These two vails rent at our Saviours death from the top to the bottome, *Mat. 27. 51.* and gave demonstration of the laying open and common of those Ceremonious things which had thitherto been reserved in such recluseness and singularity:

singularity: The Evangelist indeed calleth it by the name of *One vail*, and so also doth *Josephus*, when he saith, *Antiquities* 8. *cap. 10.* [6] *It was parted by a vail.* For, 1. Though they were two, yet hung they up to bee but as one partition. 2. Had they known where the proper place of one vail had been, there had been but one in this second Temple, and no more.

[3] *Dr. Bell.*
ib. 3. cap. 14.

Imagine what an amazement it would prove to the two Priests that were that evening that our Saviour suffered, to mend the lamps, and to burne the incense, to see, and for the rest of the people to hear that the wailes rent of their own accord from the top to the bottome, and no hand upon them. Had not a vail been upon the eyes of that Nation, they might have seen more in this matter then they did, and made a better use of it then they made. Whether that story that is both in *Josephus* and in the *Talmudicks*, about the gate of the Temple opening of its own accord, which we shall relate ere long, referre not to this story in the Gospell, be it referred to the Reader to judge. The Apostle himself gives us the typical application of this place of the Sanctuary, *Heb. 10. 19, 20.* *Having boldnesse to enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.*

SECT. 3.

The most Holy place is selfe.

THE most holy place in *Moses* his Tabernacle was a perfect cube of ten cubits long, and ten cubits broad, and ten cubits high: And the like was it in the Temple that was built by *Salomon* of twenty cubits every way, *2 Chron. 3. 3.* For though the Temple it self were thirty cubits high, yet did he floor over the most holy place at twenty cubits height: And to this sense is that verse to be understood in *1 King. 6. 16.* *He built twenty cubits on the sides of the house, both the floor and the walls with boards of Cedar: he even built them for it within, even for the oracle, even for the most holy place.*

The beauty of the walls of this place, was agreeable to the other

then, deckt with Cherubins and palme-trees, and some precious stones intermixed, floore and walls, and rooffe and all gilded with gold. It is said in, 2. Chron. 3. 9. *וְהָיָה מִזְבֵּחַ הָאֵלֹהִים* that he overlaid the upper chambers with gold, which may move a just Queerie, for over the Holy place there was no upper chamber at all, (that is, in the Temple built by Solomon, for of that we are speaking) but it was all open to the rooffe, being but thirty cubits high; and over the most holy place there was indeed an upper roome of tenne cubits high, but why this should bee called chambers in the plurall number, and why it should bee gilded at all, since there was no coming into it, nor no way to come there, is not easy to apprehend. And as for the side chambers, that were set on the outside of the house, is there warrant or reason to suppose them overlaid with gold, where they were to lay up corn and wine, and such other things of tythes and first fruits? therefore by *וְהָיָה* might be understood, not the upper chambers in the common sense in which the word is used, for there was none over the Holy place but the upper floore, or the rooffe of the holy and most holy place, and so the text sheweth that the roomes were all overlaid with gold every where, both the floore on which they trod, and the walls and the floore or rooffe over head.

But another text in the booke of Chronicles helpeth to resolve this doubt, and that is, 1 Cbr. 29. 3. *Moreover because I have set mine affection on the house of my God, I have of mine own proper good; of gold and silver which I have given to the house of my God, over and above all that I have prepared for the holy house: Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withall; where these two things are remarkable. 1. That he saith this preparation was above what he had prepared for the holy house, & yet he saith he had prepared it for the house of God. And 2. that here is mention of silver to overlay the walls withall, whereas it is plain, that within the Temple it fell all the overlaying was of gold. Therefore it is thus to be understood, that beside the store of gold that David had provided for the gildings of the house within, in the Holy and most Holy place, he had also laid*

by

by a stock of gold & silver both, to gild and overlay the chambers over the porch (for there were upper chambers diverse in it, the height of it being 120 cubits) and to beautifie the side chambers, and the other chambers that were about the Courts.

Now in the Temple after the captivity, we do not find that they were so curious to reduce the compasse of the most holy place to a cubick form, but that the height of it did exceed the breadth, it being twenty cubits long, and twenty cubits broad like that of *Solomon*, but the height far more for ought I find determined to the contrary.

SECT. 4.

The Cherubims and Arke.

As there were two *Cherubims* upon the Arke it selfe, so also did *Solomon* cause two *Cherubims* besides, to be made to stand over the Arke, it standing between them: they are so plainly and facilly described in 1 *King*. 6. 23. that I shall referre the reader thither for the story of them, and say no more concerning them but only this, that as the two *Cherubims* upon the mercy seat, may very well be resembled to Christs two natures, so these two that stood by, to the two Testaments; which in their beginning and end reach the two sides of the world, The Creation, and the last Judgement, and in the middle doe sweetly join one to another.

The Arke (*the strength and presence of the Lord*, *Psal.* 105. 4. and *the glory of Israel*, 1 *Sam.* 4. 22. the most pregnant and proper resemblance of our Saviour, in whom God dwelleth among men) described, *Exod.* 25. 10, &c. and 37. 1. &c. [a] was [a] *Maym. in lesh habbech. per. 4.* set upon a stone, up toward the West end of the most holy place, even under the middle wings of the two tall *Cherubims* that stood beside it: For the *Cherubims* spread forth their two wings over the place of the Arke, and the *Cherubims* covered the Arke, and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the Holy place before the Oracle, and they were not seen without, 1 *King*. 8. 7, 8. 2 *Chron.* 3. 8, 9. For
N be fore

The most Holy place.

before the Temple was built, while the Arke was in a moving posture, the staves whereby the Ark was born, was of an equall length on either side it, ready for the Priests shoulders when there was occasion for the Arke to flit; but now when they had brought it in into *Solomon's* Temple, where it was to fix and remove no more, they drew out the staves towards that side that looked down the most holy place, [b] *Levi Gershom* is of opinion, that these staves where not the same that were made by *Moses*, but of a longer size, and that they raught downe to the very dore; and that though there were dores betwixt the Holy and most Holy place, yet those dores could not shut because of these staves. [c] And *Kimchi*, and *Iarchi* come up very neer to the same supposall, conceiving that the Arke stood not up neer the Western wall of the house, but more downeward, towards the dore, and that the staves raught down to the dore, and on the day of Expiation, when the high priest went into the Holy place, he went up to the Arke between these staves, and could not go off to one hand or other.

But that that hath strained them from this conception is, 1. Because they have strictly taken the word קרש in the text in the book of *Kings*, for the *Holy place* without the vail, whereas the booke of *Chronicles* doth expresly render it by the word מרון *The Arke*, for whereas the one place saith, *that the heads of the staves were seen*, בן חקש, the other hath it בן המרון. And so the word חקש meaneth not the whole roome, either of the Holy or most Holy place, but that singularly Holy place that was under the wings of the *Cherubims*; for of that place had the text spoken immediately before, when it said, *The Priests brought the Arke into the most holy place, under the wings of the Cherubims. For the Cherubims spread forth their wings over the place of the Ark, &c.* and then he comes on and saith. And they drew out the staves, so that the ends of the staves appeared out of that holy place, meaning under the wings of the *Cherubims*. And 2. The authors alledged, have strictly taken על פני to mean so, as one standing at the dore betwixt the Holy and most Holy place had the most Holy place before him; whereas it signifieth in the same sense that it doth in that clause in *Gen.* 1. 20. Let the fowl flie upon the earth על פני רקיע השמים which our English hath

[b] R. Lev. Ger.
in 1 King. 8.

[c] Kimch. ib.
R. Sol. ibid.

hath wel rendred, in the open firmament of heaven. And so is it to be taken here, and the verse in hand may be properly understood thus; And they drew out the staves as length, so that the ends of the staves were seen from that holy place in the open face of the Oracle: but they were not seen without. The staves were the same that were made by Moses, and their length not great, but only so much as to fit a mans shoulder on either side of the Arke; and now when they had set the Ark between the two standing Cherubims on the floore, the Cherubims inner wings covered the Ark, and the staves that were above at the ends of the Ark, but the rest of the staves drawn out downward toward the Oracle dore shot out from under the Cherubims wings, and appeared in the open face of the most Holy place, and the high Priest when he came to offer incense at the Arke on the day of Expiation, he stood before the Arke between the staves.

[d] It is fancied by the Jews, that Solomon when hee built the Temple, foreseeing that the Temple should be destroyed, he caused very obscure and intricate vaults under ground to be made, wherein to hide the Ark when any such danger came, that howsoever it went with the Temple, yet the Arke which was as the very life of the Temple might be safe. And they understand that passage in 2 Chron. 35. 3. *Iosiah said unto the Levites, Put the Holy Arke in the house which Solomon the son of David did build, &c.* [e] as if Iosiah having heard by the reading of Moses his Manuscript, and by Haggais prophecy, of the danger that hung over Jerusalem, he commanded to convey the Arke into this vault, that it might be secured, and with it, say they, they laid up Aarons rod, the pot of Manna, and the anointing oile: For while the Arke stood in its place, upon the stone mentioned, they hold that Aarons rod and the pot of Manna stood before it, but now were all conveyed into obscurity, and the stone upon which the Arke stood, lay over the mouth of the vault. But Rabbi Solomon, which useth not ordinarily to forsake such traditions, hath given a more serious glosse upon the place, namely, whereas that Manasseh and Amon had removed the Arke out of its habitation; and set up images and abominations there of their own, Iosiah speaketh to the Priests to restore it to its place againe: what became of the Arke at

[d] *Majm. ubi sup.*

[e] *Kimch. in 2 Chron. 35.*

the burning of the Temple by *Nebucadnezzar* we read not, it is most like it went to the fire also. How ever it sped, it was not in the second Temple, and is one of the five choice things that the Jews reckon wanting there. Yet had they an Ark there also of their own making, as they had a breast-plate of Judgment; which though they both wanted the glory of the former, which was giving of Oracles, yet did they stand current as to the other matters of their worship, as the former breast-plate and Arke had done.

And so having thus gone through the many parts and particulars of the Temple it selfe, let us but take account of the severall parcell measures, that made up the length of it an hundred cubits, and so wee will turne our eye and survey upon the Courts.

[f] Mid. per. 4.

- [f]
1. The wall of the porch was five cubits thick,
 2. The Porch it self eleven cubits broad.
 3. The wall of the Temple six cubits thick.
 4. The Holy place forty cubits long.
 5. The space between Holy and most Holy place one cubit.
 6. The length of the most Holy place twenty cubits.
 7. The Temple wall six cubits thick.
 8. The breadth of the chambers at the end six cubits.
 9. The wall of the chambers five cubits thick.

[d] *Kimch. in* In another sense, namely, for a border or halfe pace at the foot
Mez. 43. of the Altar, on which the Priests that sacrificed stood, [d] as
Kimchi expounds it upon that place, and which wee shall meet
 with afterward.

These two Courts are sometimes so spoken of in scripture,
 as if they were three, for there is mention of the Court of the
 Priests, and the great Court, 2 *Chr. 4. 9.* and the Court of the
 women, as we shall observe by and by, and yet they were in-
 deed but two, for though the Court of the Priests, and the
 Court of Israel were distinguished, yet were they not divided,
 but the Court of the women was divided from them both.

The measure of the Court of *Israel* and the Priests (which
 is sometime called Emphatically, *The Court*, and sometime, *The*
 [e] *Mid. per. 5.* *Court of Israel*) [e] was 187 cubits long; that is, from East
 [e] *Sell. 1.* to West, and 135 broad from North to South. The Temple
 stood just in the middle of the breadth of it, so that the front of
 the Temple or the porch being 100 cubits broad, this Court
 breadth lay 17 cubits and an halfe on either side of it; and the
 body of the temple it self being but 70 cubits broad, this Court
 lay 33 cubits and an halfe broad on either side it: Now be-
 hind the West end of the Temple it extended but 11 cubits;
 so measure from the utmost West side of it there, and you have
 11 cubits behind the Temple, 100 cubits the length of the
 Temple, and then it extended Eastward before the Temple 76
 cubits.

[f] *Ibid. per. 2.* [f] The Court of the women lay just before this Court, join-
 [f] *Sell. 5.* ing to it, being of equall breadth with it, namely, 135 cu-
 bits from North to South, but not so long as it from East to
 West, for it was only 135 cubits that way also, and so it was a
 perfect square.

CHAP. XVII.

The Inclosure.
חל Cbel.



Bout both these Courts thus laid, there was another inclosed space incompassing them in, and this by the Jews is called The חל Cbel: The word is used by *Jeremy, Lam. 2. 8.* in that sense (as [a] *Maym. in Seib habbech. per. 3.*) that wee are to understand and describe here. Both the חל cbel, and the wall mount: by the wall, being meant the wall of the Court, and by the חל cbel the space that incompassed it round about, and so translated by the Chaldees מוקפת the incompassing or inclosure. The Scripture frequently useth the word חל for a wall, trench, or rampart, as *2 Sam. 10. 15. 1 King. 21. 23. Obad. ver. 20. Nab. 3. 8.* and it is rendred varioussly by the Hebrew Expositors there, but of the sense of the word & nature of that place at the Temple that we are looking after, they give us this unanimous account [b] *Mid. per. 2. Seib. 3. Maym. ubi sup.* that it was a place or space of 10 cubits broad, incompassed with a wall, between the mountain of the house and the Courts. I cannot find a better name for it, then the inclosure or outer virge of the Courts.

The words of *Rabbi Nathan in Aruch* in two severall places may move two severall doubts about this place, for in one place hee saith that the חל cbel was מקום מוקף חומה חבשה [c] *Ar. in חל.* A place incompassed with a wall between the mountain of the House and the Court of the women. And in another place he saith, that חל כחל גבוה יותר מן הסתר. The חל [d] *Id. in סתר.* cbel was a wall higher then the wall called סורג Sorq; Out of which words he seemeth to hold out these two opinions; the one, that the חל cbel did not incompass all the Courts, but only the Court of the women; and the other, that the חל cbel was not a space of ground, but a wall; but these two doubts we shall clear as we goe along.

And first to evidence that this חל was a space of ground, and not a wall, we have not only the testimony of the *Talmud* and

and divers other Jews that measure out the breadth of it to be 10 cubits, but we have mention abundantly in them of peoples coming into it, and standing and sitting in it; as *R. Nathan* himselfe giveth one instance, [e] when he speaketh of a great **סודר** Divinity schoole in the **חל** *chel*: And [f] *Abraham Zacuth* speaketh of *Rabban Jobanan ben Zaessi* having a *Sanbedrin* there. [g] And *Rambam* relates at large how those that brought their Passover lambs into the Court when they were dispatched, went and stood in the **חל** *chel*, and diverse of the like examples might be added, which prove evidently enough what kind of thing this **חל** *chel* was; namely, not a wall but a space of ground. And so *R. Nathan* meaneth even when he saith, *it was a wall higher then the wall סורג*: for so the word **חל** at large when it is taken for other places then this in the Temple, and is joined with the word **חוֹמָה** is defined by the Jews to mean **סורג ובר סורג** [b] *A wall, and a Son of a wall*, or an inner and outer wall; *that is, a lower wall before a higher*, as *Rabbi Solomon* construes it not close joined together, but some space of ground between, and so our Author understands it, though he speak so short.

The wal that inclosed the **ῥῶν** is called **צרוס** *foreg* in the *Talmud* and *Rabbins* language, which *Nathan* rendreth plainly a wal, but [i] some other expound it for a wal curiously latticed, or made of wood, but *Iosephus* comes and speaks further, somewhat like to both their senses, and tells us that it was of stone, but curiously wrought : Let us a little examine what he saith upon this place : [k] Διὰ τὰς τε περιβόλους ἐπὶ τὸ διπύριον, ἵερὸν δρῶ-
ρακτος περιβόλητον λίθινον ἡρώδης μὲν ὕψος παρὰ δὲ χαλκῶντος
διηρασμένον. 'Εν αὐτῷ δὲ ἐκτίχεται ἐξ ἰσῆ διασώματα· σῆλαι τῶν τῶς
ἀγνῶας περισημαίνοντο ῥῶμων· αἱ δὲ μὲν ἰλληνηκοὺς αἱ δὲ ῥωμαϊκοὺς
γυμνάσιον, Μὰ δὲν Ἀλλήρουλον ἐν τῷ τῷ ἀγνῶν περικύβαν· τὸ γὰρ δι-
πύριον ἵερὸν ἀγνῶν ἐκκαλῶν· ὁ τιτωρεσιμῶν τε μὲν καὶ μῶν ἦν ἀναβάλλων
ἀπὸ τῷ ὀφείλει.

As you went through this (that is, the mountain of the House) into the second Temple, there was a stone wall that went about of three cubits high of very curious work; wherein stood pillars at an even distance; some in Greek and some in Latin letters giving notice of the holynesse

holynesse of the place; That no stranger must enter within the holy place: for the second Temple was called holy, and they went up 14 steps into it out of the first. And a little after מִיֶּזְעַד אֶרֶץ הַיִּזְרְדִּימִי עֲדָאֵד בְּמִצֵּי טַרְטִימִי דִּיחִינִי מִיֶּזְעַד אֶרֶץ הַיִּזְרְדִּימִי. And above the 14 steps it was 10 cubits to the wall (of the Court) and all even.

Out of wh^{ch} relation we may observe these things remarkable

1. That the outmost space of all, that lay within the great encompassing wall (that which the Jews distinctively call the Mountaine of the house) was also commonly call the first Temple: And in this very sense doth the Gospell speak very oft, using the word Temple when it meaneth but this outmost space, as John 2. 14. Jesus found in the Temple those that sold Oxen &c. John 8. 1, 3. Mat. 21. 14, 15.

2. That within this חֵיל Chel no strangers might come but Jewes only, and for this purpose there were pillars in which there was so much written in Greek and Latine sentences: And so the Jewes say that the חֵיל Chel was more holy then the Mountaine of the house, because no stranger might come into it, nor none polluted by the dead. And upon this very thing we may conclude if we had no other ground to conclude it by, that the חֵיל Chel did incircle or incompasse all the Courts and not the Court of the women onely: for if the ground along that Court for 10 Cubits next to it were so holy that a stranger might not come upon it, certainly we must hold the ground along by the upper Court as holy and as unaccessible for strangers every whit. And therefore whereas R. Nathan in what was alledged before, saith that the חֵיל Chel did inclose the Court of the women, and speaketh of inclosing no more, he doth not exclude the other, but speakes according as the חֵיל Chel lay to one, that came in at the East gate.

3. That into the חֵיל Chel there was the first rising, all being levell from the East gate thither, and the rising into the חֵיל Chel was 14 steps or 7 cubits [m] or as the Talmud more truly reckons but 12 steps or 6 cubits (for every step was half a cubit rise) and the חֵיל Chel being 10 cubits broad it was levell to the wall of the womens Court.

The wall that incompassed the חֵיל Chel was not high as were the other walls about the Temple, but it was onely as

[1] Talm. in
Kelim-per. 1.

[u] M. id. per. 2.

it were bannes before the higher wall of the Court, but of 3 cubits high; the fashion or worke of it being very curious, wrought into paves or lattices, or such open worke that one might looke through it as well as over it.

The passages into the *Chel* through this wall were many, namely, one before every gate that went into either of the Courts, and there on either side the passage, was a pillar set up, with the inscription mentioned, advising strangers to beware of coming upon the holy ground.

[2] *Id. ibid.*

Now in the *Synagoga* Kings times when the Jewes and Jerusalem lay in subjection to those Kings *ג' מלכות יהודה* this wall that was the barre against strangers going any further, was broken by those Kings in thirteen places, they scornfully and disdainfully, and impiously breaking in upon the holy ground *והיה חורבן גדול*. But the Jewes made up the breaches againe, and ordained thirteen adorations and oraisons to be made against the Heathen Kingdomes upon any ones coming to any of the places where the breach had been.

CHAP. XVIII.

Thus into the *Chel* there was the partition of the Jewes from the Gentiles, and the thing into the *Chel* was at first a wall of three cubits high, and the wall of the women's Court was not high as the wall of the men's Court, but it was only as

CHAP. XVIII.

The Court of the Women.



He Courts of the Temple (to the surveying of which we are now come) were properly two, *The Court of Israel* and *The Court of the Women*: For though there was indeed a distinction between the Court of *Israel* and the Court of the Priests, as that the one was not the other, and they that came into the one, might not come into the other, yet was the one so within the other, and the partition between the one and the other so small, and but one boundary that inclosed them both, that they were indeed not so very properly two Courts, as two severall places for the Priests and for the Israelites to stand in, in one Court: But the Court of *Israel* and the Court of the women were so truly and apparently two different Courts, that they lay one before another, and they were parted and divided one from another, with a very high wall.

The Court of the women is not mentioned in Scripture by that expresse name and title in any place, but yet it is spoken of there under two or three other Epithets, or denominations. 1 It is called the *New Court*, 2 Chron. 20. 5. where it is said that *Jehoshaphat* stood in the congregation of *Judah* and *Jerusalem* in the house of the Lord before the new Court: that is, he and all the congregation stood in the mountaine of the house Eastward before the Court of the women. Now *David Kimchi* upon the place though he speake not out so much, yet he concludeth indeed that that new Court meaneth the Court of the Women, and he giveth two reasons why it is called New: [a] either because it had gone to decay, and they had newly repaired it, or because they had made some new Lawes concerning it, *וְיָמְנוּ* and had appointed that none that were defiled, so as they needed to wash themselves the same day, should come within the Camp of *Levi*: which is a peculiar prohibition

[a] Kimch. in 2 Chron. 20.

[b] Kelim

er. 1.

[c] C. Lemp.

Mid. fol. 62.

bition in [b] the Talmud as concerning this court of the women: [c] But rather it was called *new*, because it was not made when the other Court was by Solomon, but added in aftertime.

There is mention indeed of the *Inner Court* built by Solomon 1 Kings 6.36. which inferreth an *outer*, but that *outer* meaneth the whole mountaine of the house which lay without the Court of Israel, as is well observed by some of the Hebrew Doctors, and that is it which is also called the *great Court*, in contradistinction to the Court of the Priests, 2 Chron. 4. 9. And in that there is mention onely of Solomons building the inner Court, it is an argument that hee built but that Court, and that this that we are speaking of, was not extant in his time, but taken in and built afterward, either by Asa or by Jehoshaphat, before that time and occasion that the text mentioned in the book of Chronicles, speaketh of: and so there came to bee two Courts in the House of the Lord, 2 Kings. 21.5.

[d] Mid. per. 1.

[e] Kirch. in loc.

2. It is called *The outer Court*, Ezek. 46.21. [d] as that text is generally and truly understood by the Jewish writers, which we shall have occasion to examine anon; and the reason of the name doth easily appeare, namely because it lay on the outside of the Court of Israel, and further off from the Temple.

3. It is also called *The Treasury*, John 8. 20. the reason of which name we shall observe before wee have done with the survey of this Court.

But by the Jewish writers it is generally and ordinarily called **קורטות הנשים** *The Court of the Women*; and the reason of that name was, because the women might goe no higher but farther, then into this Court. [e] *וְהָיָה יְהוָה אֱלֹהֵינוּ יֹשֵׁב בְּתוֹכָהּ* *This being the proper place for them to worship in, and towards the Temple was inaccessible to them: onely when a woman brought a sacrifice, she might goe into the Court of Israel; as we have observed in another place.*

This Court lay at the East end of the Court of Israel, and was parted from it by a high wall, so that whosoever came

to

[e] Joseph. de

Be II. l. 5. c. 14.

Et Antiq. l. 15.

c. 14.

to worship here, could see nothing of the service in the other Court, and indeed heare but little unlesse they went up the steps of the gate and looked in: for til you came to the middle of the entry of the gate that went up into the upper Court, it was but of the same holinessse with the Court of the women, but beyond the middle, it was holier.

The floore of this Court was even and levell throughout, [f] and it was a perfect square of 135 cubits long, and 135. [f] Mid.ubi cubits broad; and it was curiously flag'd with marble, as indeed was all the space, both Courts, Chel, and the other space that was within the wall that encompassed the holy ground: And they have this tradition about the pavement of the Court, where the Altar stood, [g] That all the Court was flag'd [g] Maym. in with faire stones, and if any flag were loosed, although it lay still in its both habbeck. place, yet was it not lawfull to stand upon it, to do any part of the service per. 2. till it were fastned againe.

The entering into the Court of the women was by three gates, one on the East, one on the North, and one on the South, and there was a fourth on the West, which went up out of this Court into the upper Court or that of Israel. All these gates as also all the other that went into the upper Court (of which hereafter) were [h] חֲזָזִים וְאֵלֶּיךָ יָשָׁבוּ [h] Joseph. de both posts and lintels, one onely excepted, of which instantly. Bell. ubi supr.

We will goe up at the East gate out of the ח' in Chel, out of which there were five steps that rose up to the gate to land you in it. The gate it selfe was exceeding sumptuous and exceeding beautifull: and this was that which was called the beautifull gate of the Temple, Act. 3. 2. at which the Creeples lay begging of almes, both of men and women that went into the Temple: At this gate began מִן הַבַּיִת יֵשְׁבָה, The inner Temple, as Josephus doth often call it, distinguishing between that space that was inclosed within the boundary wall that encompassed the whole holy ground, and that space that was inclosed within the wall that encompassed the Courts: the former of them was called the outer Temple, and the latter was called the inner, and both of them bare the name of the Temple: and so in the Scripture, whosoever went but within the

compasse of the holy ground, is said to have gone into the Temple.

Now this gate being the very front and entrance into the Inner Temple, or into that space within which the choicest sanctity and bravery of the Temple was, it was built and decked with such sumptuousnesse and singular gallantry, as was fitting for the frontispice of so brave a place: And hence it came to beare the name of *beautifull*, and that the rather also, in comparison of the gate *Shushan*, or the outmost East gate that entered into the mountaine of the house, for that was but a low and homely gate-house, for a reason that hath been observed heretofore: but this was goodly and lofty, and stood bravely mounted upon the far higher ground.

[i] Joseph. ubi
supr.

This gate Josephus [i] calleth the *Corinthian gate*, because it was of Corinthian brass, whereas the rest of the gates were gilt with gold. And here occurreth a difference betwixt him and the Talmudicall writers; for they do unanimously hold the brazen gate to be the gate of *Nicanor* (which wee shall survey anon) which was the gate that went out of the Court of the Women into the Court of Israel: but he doth as confidently affirme on the other hand, that it was that that went out of the *Chel* into the Court of the women. His words are these *Mis d' i iEudis vñ via Koenin xana*. *There was one gate without the Temple of Corinthian brasse, which exceeded in glory those of gold or silver: Now where this gate stood, namely, in that place that we are upon, appeareth by this passage of his a little after. The gate above the Corinthian gate which opened East, over against the gate of the Temple, &c.*

It is not much materiall to determine whether of these Eastern gates were of brasse, it is onely needfull to be resolved which of them was that that was called the gate of *Nicanor*, (because upon the knowledge of that there are divers things depending, and in the next chapter but one, shall be shewed that it was that gate that went out of the Court of the Women into the Court of Israel.) But if I were to moderate between the differing parties, I should say their difference in this matter is not reall, but onely apparent: Josephus calls the gate that came into the Court of the Women, the *brazen gate*,

gate, because it was all so, posts and lintell and all overlaid with brasfe, which shone above gold: but the Talmudists say, the doores of the gate of Nicanor were only of brasfe, but the whole front of the gate beside, all of gold: and so that was not the brazen gate, but onely brazen doores, but the other was properly the brazen gate.

When Peter and John had healed the Creeple at this gate, the text saith, that he went with them into the Temple, that is, into the Court of the Women, which was the common and ordinary place of worship for those that brought not a Sacrifice, and from thence he went backe againe with them through this gate into Solomons porch or the Easterne cloister of the Mountaine of the house, and there they preach and convert five thousand. And now let us go up through this gate into the Court, and survey it it selfe.

וְלֵאמֹר וְהָיוּ שְׁבָעָה לְשִׁכּוֹתָיו הָיוּ בְּאַרְבַּע מִקְצֵהוֹתָיו שֶׁל מִּמָּה אַמָּה [1] Mid. ubi
supr.

In the four corners of the Court of the women there were four rooms of forty cubits, and they were not floored over, and thus they shall be in time to come, say the Talmudists from Ezek. 46. 21, 23. Now these four rooms were every one 40 cubits long from East to West, and 30 cubits broad from North to South, for so may we best interpret it according to the place alledged in the Prophesie of Ezekiel, His words are these, Then he brought me forth to the inner Court, and caused me to passe by the 4 corners of the Court, and behold in every corner of the Court there was a court. In the 4 corners of the Court were Courts קְטִירוֹת of 40 cubits long and 30 broad. The word קְטִירוֹת is of doubtfull signification, and diversly interpreted: The Lxx read it קְטִירוֹת link, for so they render it קְטִירוֹת אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ A little Court, and it is easie to see how they mistooke קְטִירוֹת for קְטִירוֹת: some understand it according to the Chaldee transmutation of ש changed into ס and thinke it meaneth קְטִירוֹת joined, and so our English hath it, and so [k] Rabbi Nathan, produceth some instances of the word in this sense, but concludeth that קְטִירוֹת אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ [1] Mid. ubi
supr. the word קְטִירוֹת meaneth nothing but that these buildings were not floored over and in the very same opinion doth the [k] R. Sol. & Kimch. in
[1] Talmud, [u] Rabbi Solomon and David Kimchi joyne with Ezek. 46.
him

him, and in the very same words; But how to understand this is somewhat difficult: If wee should conceive that they were clearly open on the top without any covering at all, the constant workes that were done in them, and the things that were laid up in them will deny that; and if we shall say they were roofed over, how shall we answer to the generall testimony of the Hebrew Doctors which holdeth otherwise. We will therefore looke first to what use these severall roomes were constantly put, and then we shall be the better inabled to judge of this matter.

[a] *Mid. ubi
supr.*

[b] *Nazir.
per. 1.*

[c] *Ibid. per. 6.*

[a] 1 That in the South-east corner was a roome for Nazarites: דְּרוֹמִית מְזֻרְזֶת וְהָיָה לִשְׁכַּח שֶׁשֶׁם דָּבִי רַן מִבְּשֵׁלֶן חָדָר For there they boiled their peace-offerings, polled their haire and put it under the pot, according to the Law, Numb. 6. 18. [b] Nazarism was most ordinarily for thirty dayes: though sometime it was for yeares and sometime for terme of life. He whose vow was expired, was to bring three beasts, one for a burnt-offering, another for a sin-offering, and a third for a peace-offering: [c] If he polled his head in the Country, as Paul did at Cenchrea, he was to bring his haire and burne it under the Caldron where his peace-offering was boiling, which was in this place that we are speaking of: And if he polled it here, it was the readier.

The Jewes in the Treatise alledged in the Margine above, speake of נָזִיר שָׁמַשׁ & נָזִיר שָׁלֵם A Samson Nazarite and an everlasting Nazarite, not but that Samson was a Nazarite alwayes: but they use this distinction in reference to the manner of the Vow making. He that tooke on him to be a Nazarite like Samson, as saying, Behold I will be a Nazarite like Samson, or like the Son of Manoah, or like the husband of Delilah, or like him that carried away the gates of Azzab, or like him whose eyes the Philistines put out: such a one might never cut his haire, but it must ever grow upon him: and such a Nazarite did Absalom take upon him to be, but he was forced to cut his haire once every yeare, it was so heavy: But he that was a Nazarite everlasting (that is, that tooke upon him Nazarisme upon other termes, as he that said I will be a Nazarite according to the number

of the haire of my head, or the dust of the Earth, or sand of the Sea shore) he might poll his head once in thirty dayes: but his haire was not to be thus burnt, because his vow was not out. But he whose vow was expired, wheresoever he polled his head was to come to this place, and here to boyl his Peace-offering and to burn his haire, and the Priest tooke the shoulder as it boyled, and a Cake and a wafer of unleavened bread, and put all upon the hands of the Nazarite, and waved them, and then was the Nazarite at liberty to drink wine, and to be defiled by the dead. But R. Simon saith that as soon as any of the blood of any of the Lamber was sprinkled on him, hee was at this liberty: The same tract also speaketh of women Nazarites as [o] Queen Helena who was a Nazarite first by her own ingagemens seven years, and by coming into the land of Israel seven years more, and by a disfigurement, seven years more, one and twenty in all: [p] And Mary of Tarnud, who whilst the blood of her offerings was sprinkling on her, word was brought her that her daughter was in danger of death, and she went away, the sprinkling halfe done, and halfe undone, and found her daughter dead: and came againe and was sprinkled out: Now to inquire whether these women cut their haire at the expiring of their vow, is not much to this place and purpose, and therefore wee shall not trouble our selves at present to hearken after it. But me thinkes that [q] passage of Simon the just, was to purpose, who in all his life time would take a sin-offering but of one Nazarite only, and his reason was, because hee thought they made their voves in some passion, and repented of it when they had done.

[o] Ibid. per. 3.

[p] Ibid. per. 6.

[q] Tachafin.
fol. 15. tra. 1.

2. [r] The North-east rooms מדרות צפון ומדרות מזרח [r] Mid. ubi. sup. pra.

was the place of the wood, where the Priests that had leprosie did search the wood for worms: for any wood that had worms in it was unclean for to burn upon the Altar. [s] The great Sanhedrin sat in the building Gazith, and a main worke of theirs continually, was, that they judged of the Priesthood, and tryed the Priests as concerning their genealogy (whether they were truly of the Priestly line or no,) and concerning blaisies (whether they were fit to serve or no) every one that was found failing of the right pedigree, was chastised with black; and veiled with black; and got him out of the Court.

[s] Maym. in
drash hamik.
dash per. 6.
Mid. per. 5.

But whosoever was found right and perfect was clothed with white (compare Rev. 3.4. & 7.9: and went in and served with the Priests his brethren: Whosoever was found of the right blood of the Priests, but some blemish was found in him, he went and saw him down in the woodroom, and wormed the wood for the altar, and had his portion in the holy things, with the men of the house of his father, and eat with them. And when a Priest was found without blemish, they made holyday and great rejoicing, and blessed God for it with a Solemn prayer.

[c] Mid.ubi
supr.

[c] 3. The Northwest room *הַיָּמָנִית הַקְּדֹמָה* was the room of the lepers: After the many rites for the cleansing of the leper abroad in the Country, at his own house, [w] as killing a Sparrow and be sprinkling him with the blood mingled with water, sending another sparrow flying in the open aire, shaving himself with a razor every haire off, &c. On the seventh day hee was to shave himself again, and to wash himself in water, and then he was clean from defiling and might come within Jerusalem. On the eight day he brought three lambs, for a sin-offering, trespass-offering, and burnt-offering [w] *בְּלֵיל בֵּל שְׂכַת הַמְּצֹרְעִים בֵּל וְעֹמֵד* Hee bathed himself in the Lepers rooms, and went and stood in the gate of Nicanor, and there the Priests besprinkled him, &c. the manner of which we have observed elsewhere.

[w] *Maym. in
Tumach f'reach
per. 11.*

[w] *Talm. in
Negaim, per. 11.*

[w] *Mid.ubi
supr.*

[x] *ibid. ex
Maym. in Beth.
babbech per. 5.*

[x] 4. The Southwest room was called *בֵּית שְׂמֵנִיחַ* The house of the oil. [x] For there they laid up the wine and the oil, wherof there was so frequent and constant use by the appointment of the Law in their meat and drink offerings, see Numb. 15.

And now that wee have seen the use and imployment to which these rooms were put, is the more reasonable to consider of that which we mentioned before, namely whether these four rooms in the four corners of the Court of the women, were quite open to the skyes, or roofed over, and in what sense to take the word *מִתְּחִיל*.

Two things doe here meet us which are considerable. 1. That these places in Ezekiel are called Courts: 2. That he saith in every one of them there were boyling ranges, to boyl the Sacrifices of the people. Ezek. 46. 21, 21. And yet doth the Talmud allot them to these particular uses. All which, and what

what is said moreover, that they were not roofed over, may very well consist together. For grant every one of these spaces to bee built within with chambers roundabout: there might bee very fair chambers and yet a good handsome open Court in the middle. At either end chambers of 10 cubits broad, & yet an open space of 20 cubits between: And on either side chambers of seven or eight cubits broad: and yet an open space of fourteen or sixteen cubits between: Thus therefore doth the building in these places seeme to bee; that there were fair chambers round about which were roofed over as other buildings, and in the middle was an open court, round about which were boyling ranges, whose chimneys went up in the inner walls of the chambers or the walls to the open place: And so the word קטורה to be rendred *caminata*, as it is by some, and as by our English Bibles margin *made with chimneys*. And thus were these places roofed, but not as the rest of the buildings about the Temple, with a continued roof, for here was a void place or even quadrangle in the middle, and thus did the inner Court serve for boyling places, and the rooms round about for other uses.

Such was the Platform of the Court of the women. It was a perfect square: in the midst of every one of the walls of it was a gate: in every corner of it, was one of these buildings: and now what was between these buildings along the wall till it came to the gate? was it cloistered all along, as were the other walls about the Temple? The Talmud answers that at first it was not *היה מקורה לא עזרה הנשים* [x] *The Court*

[x] *Piske To-
shab. ad Mid.*

[a] *Mid. ubi*

supr.

of the women was not cloistered about: but חלקה בראשונה [a] *It*

was all plain at first, and nothing but pavement and bare walls: but upon some experience of inconveniences that they found they made cloisters, and balconies or galleries within the cloisters upon three sides of it, East, North and South, all about: The inconvenience R. Nathan tells us was this *היו נשים*

היו נשים [b] *That men and women*

[b] *Aruch in
Talm.
in Succah. per-
s.*

being promiscuously mingled together, it was occasion of lightness and irreverence. Therefore they made a balcony (חלקה בראשונה in Nathan & Maymon, *היה מקורה* in the Talmud) round about the Court,

which came out from the wall and was roofed over head. And so the

Now the cloisters which ran between the gates along by the wall, turning inward before the treasuries, were born up with exceeding fair and great pillars: But they were single and they wanted nothing in their exceeding greatnesse of those that were below.

Now in that hee saith these cloisters were *along by the wall turning inward*, his meaning is, that they were joyning to the wal, and stood within the Courts and not without, and so they ran along the Courts within from gate to gate: And they wanted nothing of the greatnesse of the pillars and cloisters that were below along the wall of the mountaine of the house, but only that those were double and these single: And as for the cloister in the Court of the women, it had this difference, both from those in the mountaine of the house, and those in the Court of *Israel*, that this had a gallery made in it for women to stand in and to look down into the Court, whereas the others had no interposition but were uninterrupted to the roof.

This Court of the women was the place, where both men and women, did ordinarily worship, that either came to pray at other times then the houres of prayer, or that at the houres of prayer came and brought no Sacrifice with them. In this Court it was, where *Paul* was laid hold upon, as a violater of the Sanctity of the place in the peoples repute, who thought hee had brought Gentiles in hither, *Act. 21. 26, 27, &c.* who might not goe so much as into the *chapel*. In this Court did the High Priest once a year, namely at the *Feast of Expiation* read a portion of the Law, and the King once in seven yeares, namely at the *Feast of Tabernacles* in the year of Release: and here every year at the *Feast of Tabernacles* was the great dancing, singing and rejoycing, for the drawing and pouring out of water, of which and of the other particulars named, I have given the full account, in the treatise of *The Temple Service*.

CHAP. XIX.

Of the Gazophylacia or Treasuries.

BEfore we part out of this Court of the women, those words of *Josephus*, which were cited even now, which say the cloisters of the court, were *ἡ δὲ ἐκκλησία τῆς γυναικῶν* turned inward before the Treasuries, may justly challenge us to stay here a little and look about us, whether we can find any Treasuries hereabout, or what may be said to the *Gazophylacium* of the Temple, the name and mention of which is very well known and ordinary both in Scripture and other Writers, but the situation thereof about the Temple something difficult to find out: Now in these two words of *Josephus*, *ἡ δὲ ἐκκλησία τῆς γυναικῶν*, two main things are observable, and to be looked after towards that search that we are now about, the one is, the number, importing more treasuries then one, and the other is, the situation of these treasuries in reference to the cloisters mentioned, *The cloisters were before them.*

The Treasuries of the Temple were of a twofold nature and captivity, namely *Treasure-chests* and *Treasure chambers*, the former were called *Shopheroth*, the latter *Lefacoth*, and both bare the generall name of *Corban*.

[a] *Talm. in Shekalim per. 6*

[b] *Maym. in Shekal. per. 2.*

[c] *Id. ibid.*

[d] *Talm. ubi ant. per. 1.*

[a] There were thirteen *treasure-chests* at the Temple, which by the Jews are commonly called *שופרות* *Shopheroth* which signifieth properly *Trumpets* [b] because trumpet-like they were wide in the bottom and narrow in the top: that money that was put in, might not easily be got out.

[c] Two of these chests, were for the halfe shekel that every *Israelite* was to pay for the redemption of his soul or life (for which the Law is given, *Exod. 30. 13.*) the one chest for the payment of the last year (if he had missed to pay at the due time) and the other for the halfe shekel for the yeare present. [d] On the first day of *Adar* which answereth in part to our *February*, there was generall notice given throughout the Countrey, that they should provide to pay their halfe shekel: and on the fifteenth day of that moneth the Collectors sate in every City

to gather it; and they had two chests before them, (as were at the Temple) and they demanded the payment calmly and used no roughness or compulsion. On the five and twentieth day of the month, the Collectors began to sit in the Temple, and then they forced men to pay, and if any one had not wherewith to pay, they tooke his pawn, and sometime would take his very rayment perforce: They had a Table before them to count and change the money upon (from whence they were called שולחנים *Trapezita* or *Menfarii*, and two chests before them to put into.

A man that brought a shekel to change, and must have halfe a shekel again, the *Menfarius* or Collector was to have some profit upon the change: וְהוּא חֲתוּם הַבְּקָרָה קוֹלְבֵּן

[e] And that addition or profit is called *Kolben* (αὐξήσις) And how much profit did hee require for change? The twelfth part of a Denarius. (c) Megillah sup. per. 3. et

ut, and never lesse: Nay if two came together and paid a shekel for them both, so that there needed no change, yet the receiver was to have some profit from them both: The *Talmud* and the Authors cited in the margin doe discourse exceedingly large about this: קוֹלְבֵּן *Kolben*, and who was to pay it, and who to be quit from it, and how much to be paid, and to the like purpose, but the generall conclusion is still for some profit, which exaction was that that caused our Saviour to overthrow *τὰς τράπεζας αὐτῶν* The tables of these *Colbenis*: *Ioh. 2. 15.* at the first Passeeover hee came up to *Jerusalem* after his baptism, and *Matth. 21. 12.* at his last: for these Receivers began to sit in the Temple for that purpose, but eighteen or twenty dayes before the Passeeover, and continued for that time when the concourse of the people was greatest, and after it was over they had done.

And so the market that was in the Temple of sheep and oxen it is like it was not constantly there, but for such times of concourse, when the multitude of people and Sacrificers was so exceeding great, though indeed there was merchandizing of other things there all the year long in the *Tabernacle* or *Temples* that we have spoken of before: The place where the marketing of the sheep and oxen was, was the great space of the mountain of the house, that lay upon the South side of the Courts, for

on the West and North sides the roome was too strait for such a matter, and on the East side was the most common entrance of the people, and so these catel would have stoop up the way: but on the South there was a place exceeding roomy and spacious, and it they had taken up for a market at such times, making the house of God an house of Merchandise.

Amongst those Authors that speake of these two half-shekel chests, I find not any that doth inform us, where they stood, or where these Collectors of the poll-money did sit in the Temple to receive it: nor indeed is it of any great import to inquire after it, since their sitting there was but for a short space, as a moneth or such a matter, and so they had done: It is most probable they sate about the East gate *Shushan* as being the chiefest and commonest entrance.

Besides these two treasure-chests that were in use but for a certain time every year, there were eleven more that were of constant and continuall use, and that stood in their places all the year long, and upon every one of them was written what use and imployment they were put unto.

[] *Maym.*
300d.

1. [] One was for them that were to offer two turtle doves or two young pigeons, the one for a burnt offering, and the other for a sin-offering: they cast in their price hither.

2. A second was, for them that were to offer a burnt offering of birds only.

3. A third, for whosoever offered money to buy wood for the Altar, he put his money into that chest.

4. A fourth, for whosoever would offer money to buy Frankincense.

5. A fifth, for whosoever would offer Gold for the Mercy Seat.

6. A sixth, for the residue of a Sin-offering, that is, if a man had set apart a sum of money for a Sin-offering, and it bought a Sin-offering and there was to spare, that which was to spare was put into this chest.

7. A seventh, for the residue of a Trespass-offering.

8. An eight, for the residue or surplus of an offering of birds, of men and women that had issues, and of women after childbirth.

9. A ninth for the surplus of a Nazarites offering.
10. A tenth for a surplus of a lepers trespass-offering.
11. The eleventh for whosoever would willingly offer a sacrifice of the herd, the money wherewith to buy it, he cast into this chest.

These many chests stood continually in the Temple, with every one its title written upon it, that told its use, that whosoever would offer any one of these things mentioned, he could readily goe by those directions, where to put the money of his offering: And these are those *Gazophylacia* or *Treasuries* that *Iosephus* saith the *cloisters* were before; that is, whereas the Courts were cloistered round about, and those cloisters were, on the side toward the Court, supported with pillars, these chests were set in the Court before those pillars: as if such chests should be set in the quadrangle before the pillars that beare up the cloister walkes in the Royall Exchange *London*.

But in whether of the Courts were these chests disposed of, in the Court of *Israel*, or the Court of the women, or in both, some in the one and some in the other?

Ans. These considerations doe evince, that they were placed in the Court of the women: 1. Because thither was the access freer then it was into the Court of *Israel*, and it is no doubt, these chests would be set in a place most commodious for every one to come unto them: women might not come into the other Court at all, nor men neither, so ordinarily as they might into this, and these treasures in all reason were to be set, where men and women did both resort. 2. In the upper Court, if these chests stood before or on the outside of the Cloister, they stood in the Court of the Priests, and thither might not an *Israelite* that was come into the upper Court, enter, unlesse it were upon three singular occasions when he had a sacrifice, which we have mentioned elsewhere, and putting money into the treasures was none of them. 3. It is said in *Mark. 12. 41.* That *Jesus* sat over against the Treasury and saw the peoples cast in money, and he saw a widow throw in two mites: Now into the Court of *Israel*, this widow might not come, and in that Court *Christ* might not sit, for they had a tradition, that none might sit in that Court, but only the Kings of the house of *David*:

Q

But

But the meaning of the place is, that Iesw sitting in the Cloister of the Court of the women, saw the people cast money into these chests, according as they were minded to offer for this or that occasion: and there came a poore widow and threw in two mites which make a farthing. It is the ordinary expression that the Hebrew authors use to signifie the peoples giving to the treasury by, to say קָשְׁלִיכִין לַחֹכֶה They cast in their money: which phrase the Evangelists also follow in this story: And since we are upon this poore widows offering, let it be without offence, to digresse so much, as to give in this rate-table of the Jewe, for the understanding of the value of her two mites, and how they made a farthing, and it may be it will be usefull on other occasions: [2] The shekel, or peece of silver mentioned in the Law, the weight of it was 320 barley cornes: but the wisemen added to its weight, and made it of the same weight with the coine called שֶׁלֶא Selaa: and what is the weight of the Selaa? Three hundred eighty and foure middling barley cornes: The Selaa is foure Denarii. The Denarius is six מֵאָה Meabs; now the Meab is that which in Moses his time was called a Gerab: The Meab was two Pondions: The Pondion was two יִסְרִין Issarin Askenis: And מֵאָה A mite, was the eight part of an Issar (so two mites make a fourth part) and the weight of a Meab which was the Gerab, was sixteen barley cornes: and the weight of an יִסְרִין Issar (Assarium) was foure barley cornes: the weight of מֵאָה a mite was halfe a barley corne, &c.

The place then of these treasure chests was in the Court of the women, before the Cloisters, some here and some there on the severall sides of the Court, (and therefore this place is also called the Treasury, Job. 8. 20. where it is said, These things spake Iesw in the treasury as he taught in the Temple, &c.) and so the people both men and women had access to them, and offered as their hearts or their occasions moved them, and the inscriptions of the chests did give them direction.

As there were these treasure-chests, so also were there treasure chambers, besides those that have been mentioned before, at the gates of the mountaine of the House, and besides those that joynd to the body of the Temple: Besides the chambers, where clothes, first-fruits, vessels, and vestments were treasured up, as they

[2] *Id. ibi. p. 7.*
2.

they were in the chambers by the gates, and by the sides of the Temple, there were three chamber treasuries of remarkable note, but the place where they stood is something difficult to discover.

1. There was the chamber, or treasury, of the halfe-shekel poll money, into which the two chests that have been spoken of, were emptied when they were full, and the chamber locked and sealed up. Now at three set times of the year, they took the money out of this chamber againe: The *Talmud* and *Mishna* in the treatise *Shekalim* doe give the story, and the manner of that action thus: [b] At three times of the year they emptied [b] *Shekalim* this chamber: Namely, fiftene daies before the Passover, fiftene per. 3. daies before Pentecost, and fiftene daies before the feast of Tabernacles: or as *Rabba Akiba* the sonne of Azai saith, on the nine and twentieth of Adar, the first of Sivan, and the nine and twentieth of Ab. He that went in to fetch out the money, must not goe in in any garment, in which it was possible to hide money, nor in his shoes or sandals, no nor with his Phylacteries on, because it was possible to hide money under them: when he went in, a watch stood at the doore without, and all the while he was within they talked to him, and he againe to them, that so he might be prevented for putting any money into his mouth: He began not to empty out any money till he gave them without, notice, by saying, I empty, and they answered him, Empty, Empty, Empty, three times over: The money that was in the chamber was put up when it was first brought in, into three great chests, containing wine Seabs, or three bushels a piece: and if there were more brought in then would goe into these three chests, it was laid by some where in the chamber: He that went in tooke three chests of three Seabs a piece, or every one containing a bushel, and he filled them out of the great chests within. His three that he brought in, had these three letters *א. ב. ג.* written severally on them, for distinction sake: for one he filled in the name of the Jews of the Land of Israel, and another in the name of those that were in towns and countries nearer hand, and the third, in the name of those in Babel and Media, and further off. And thus having filled these three at one time, they were brought out, and the money bestowed to buy the daily sacrifices, and additionall sacrifices, and shewbread, and salt for the sacrifices, and wood for the altar, and other things that were necessary for the service:

vicer: and thus they laid out the money as long as those three bushels would run, and at the next appointed time, he went into the chamber againe, and did the like.

2, There were two other treasure chambers, in one of which was laid up what was offered towards the repaire and service of the Temple, and another in which was laid up what was offered for charitable uses. The Talmudicks speake of them thus שְׁנֵי לְשִׁכּוֹת הָיוּ בְּמִקְדָּשׁ מִזֶּה לְשִׁכַּת הַשְּׁמֵחַת וּמִזֶּה לְשִׁכַּת הַזֵּדִים [2] There were two Treasure chambers in the Temple, one the chamber of the Silent, and the other the chamber of the Vessells: The chamber of the Silent, was where religious men did silently or secretly put in their offerings, and poore children of honest parents, were brought up by them secretly. The chamber of the Vessells was, where any that willingly offered any vessell, cast it in there: and once in thirty dayes the treasurers opened the chamber, and fetched out what they found fit for the supply of the Temple, and what was not of it selfe fit, they sold and turned into some thing that was fit, &c.

Now whereabout these chambers stood, it is something difficult to discover: we shall guesse at their place when we come to survey the upper Court: the mention of the Gazophylacia which we have found in this Court of the women that we are about, hath led us thus farre aside as to speake of these chambers also, though they were not in this Court but in the upper: we shall have so much the lesse to say of them, when we come to their owne place.

And now let us looke over this Court that we have been so long about, at one view: As you were entered into it at the East gate, you saw in every corner of it, a piece of building that had a quadrangle in the middle of it: on the North and the South sides there was a gate just in the middle betweene these buildings: and from the buildings on either side, there ran a cloister supported with goodly marble pillars unto the gates: & the like cloister there was at the East quarter at which you entered: These cloisters had benches within them for the people to sit downe when they thought good, as there were in the cloisters that ran along the outmost wall that encompassed the mountaine of the house: Before these cloisters on the East, North, and South sides, stood the treasure chests, and then you

were

[2] Ibid. per. 5.
Et Aruch in
שנ

were come into the open Court. Before you as you went up toward the Court of *Israel*, was a goodly rising of steps up to the gate of that Court, called the gate of *Nicanor* which we are now to survey the next: and upon this quarter there was no cloister at all.

CHAP. XX.

Of the gate of *Nicanor*, or the East
gate of the Court.



The Court of the Women which was of the platforme that hath been described, was parted from the Court of *Israel* by a high wall: namely of thirty two cubits and an half high from the floor of the Court of the women, yet but only twenty five cubits high from the floor of the Court of *Israel* it selfe; for so much higher was the ground in that Court, then in the other.

Just in the middle of this wall, was the gate that conveyed out of the one Court into the other: [a] to which gate there was a rising of fifteen steps, every step halfe a cubit high, the whole rising seven cubits and a halfe in all (so high was the Court of *Israel* above the Court of the women).

[a] Mid. per.
2. Josephus de
hel. lib. 8. cap.
14.

[b] These fifteen steps, (saith the Targum Succah) were answerable to the fifteen Psalms of degrees in the book of Psalms: *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַמִּצְוֹת וְיִשְׁמְרוּ אֶת הַמִּצְוֹת* because upon these the Levites stood and sang: Not in the daily service, or in the ordinary course of the Temple service, for their place of standing in that was in the Court (as shall be shewed) but only on this solemn festivity at the feast of Tabernacles, which was called *וְהָיָה כִּי יִשְׁמְרוּ אֶת הַמִּצְוֹת* I bejoyning in the drawing and pouring out of water: of which we give account in its due place.

[b] Succah per.
5.

[c] These steps that rose up to the gate, were not laid in a square, or straight, as steps are ordinarily laid, but they were laid in a semicircle. And one reason of that may be for the

[c] Mid. per.
supr.

[d] *ibid.*

gaining of roome on either side them: [d] For on either side of the gate and of the steps, there were under-ground chambers in the wall, whose rooff was even with the floore of the Court of *Israel*, the doores opening into the Court of the women; in which roomes the *Lewites* used to lay up their muscalle instruments when they had done singing in the daily service in the Court of *Israel*: They came downe the fiftene steps out of the Court, and at the bottome, stepping off either on the right hand or the left, there were doores in the wall, into chambers where they laid their instruments up.

[e] *vid. Kimchi in Jer. 19. 2. & in 2 King. 11. & R. Sol. in 2 Chron. 23.*

This gate that we are now entering, or the gate betweene the Court of the women, and the Court of *Israel* [e] is held by some of the Jewes to have been called by seven severall names (besides the gate of Nicanor, which in *Herods* temple was the most common and knowne name of it) of some of which the matter indeed is cleere, but of other there is doubting.

[f] *Succab ubi supr.*

1. It was called *The upper gate of the Lords house.* 2 *King. 15. 35. 3 Chron. 27. 3.* and so the treatise *Succab* in the place cited before, doth expressely call it. [f] *The upper gate that goeth downe out of the Court of Israel, into the Court of the women:* and the east gate that went out of the Court of the women into the *Chel*, was called [g] *the lower.* Now whereas it is said that *Joab* built the upper gate, it inferreth not, that there was no gate before, but it meaneth that he repaired it, or that he added some buildings to it.

[g] *Maim. in Mel. Mikdash per. 7.*

2. It is called *the new gate,* *Jer. 26. 10. & 36. 10.* in both which places the *Chaldees paraphrast* expressely calleth it *the East gate of the Sanctuary of the Lord:* It is apparent by that latter place in *Jeremy*, that it was the gate that went into the upper Court, or the Court of *Israel*, and so it both appears that it was the gate that we are about, and also the reason of the title of *the new gate*, may be collected from what was spoken a little before, namely because it had been repaired by *Joab*. [h] Some give this reason of the title חלכור חושוו חלכור חושוו, namely, *That it was called new, because the Scribes did there deliver new traditions:* for there saith the *Sambdrin*: but this derivation is far fetcht.

[h] *Kimchi in loc.*

3. *The gate Harshib,* *Jer. 19. 2.* is understood by some to mean

mean this East gate of the Court of *Israel* that we are upon, though both the very text of *Jeremy* himselfe, and also the *Chaldee paraphrast* and other Jewes with him, doe not clearly allow of such a construction, but place the gate *Harshib* in another place.

1. The text of *Jeremy* doth place *Tophet* at the entry of that gate *Harshib*, which how improper it is to apply to the East gate of the Court of *Israel* is easie enough for any one to judge, that doth but know that there were two gates betwixt this Court gate, and the valley that lay before the Temple, if that valley had been *Tophet*. But 2. *Tophet* or the valley of the Sons of *Hinnom*, lay a good way upon the right hand as you stood in the East gate of the Temple, as was observed before, and faced the city *Ierusalem*, and not the Temple, and so the gate *Harshib* must be one of the gates that went out of *Ierusalem* into that valley, and not out of the Temple. 3. The *Chaldee paraphrast* doth call it חור קלקל which *David Kimchi* expoundeth, the Dung-port, and beleeve it to be the same Dung-gate that is mentioned in *Neh. 2. 13.* though I beleeve *Nehemiab's* dung-port was in another quarter. The word *Harshib* is of a twofold construction: namely, either as derived from *Heres* חרש which signifieth the *Sunne*, and so our *Englishe* in the margin hath rendred it the *Sun-gate*, having translated it the *East-gate*, in the text: or from *Heres* חרש which signifieth a *Postboard*; for sove (saith *Rabbi Solomon*) they cast out their broken *Postboards*. We shall not need to be inquisitive from whence this gate did beare its name (whether from the *Sunne* rising upon it, or from some *Idolatry* committed to the *Sunne* neare to it, or from the pots house hereabout, or from casting out of broken pitchers at it) since it is not that gate that we are about in the Temple, but a gate of the city *Ierusalem*, which wee have not now to doe withall.

4. Some of the [1] *Hebrew* writers do understand חור מן המזרח The gate of entrance spoken of *Ezek. 40. 15.* to mean the gate [2] *Kimchi* in that we are about, namely the East gate of the Court of *Israel*: *Jer. 19. R. Sol.* for which reason it may be the *Chaldee paraphrast* hath translated it חור מן המזרח The middle gate, as being betwene the gate that cometh into the Court of the women, and the gate of the

the porch of the Temple it false.

5. Among the seven names that are given by the Rabbins to this gate, that name of *the middle gate* was one, as appeareth by the authors in the places alledged, & this was the reason of the name, and we need to seek no further for it.

6. They also conceive that it was called *the gate Sur*, 2 King. 11. [k] or *the gate of departure*, because there those that had been uncleane, were separated and put aside, and might goe no further, till their atonement was made.

7. And likewise *the gate of the Foundation*, 2 Chron. 23. 5. but of these two we shall have occasion to speak afterward, and shall there examine whether this gate have those names or no.

8. But the name by which it was most famously knowne in the last daies of the temple (and which it carried to its grave, or till the Temple and it were buried in ruine) was *the gate of Nicanor*. [l] *The upper gate* (saith Maymony) is the gate of Nicanor: And why is it called the upper gate? Because it is above the Court of the women: And to the same purpose, and in as plaine terms

speaketh the gloss upon the treatise *Sotah*, [m] *The gate of Nicanor was the upper gate which was between the Court of Israel, and the Court of the women*, [n] And so the treatise *Middoth*, whensoever it reckoneth the gates of the Court of Israel, it will make

the gate of Nicanor to be the East gate: And that *Maximus* in the *Jerusalem Talmud* כל מקום שנהל לפניו ה' זה שער ניקנור [o] Every place where it is said, Before the Lord, it meaneth the gate of Nicanor, confirmeth the same thing, as appeareth by the cleansing of the leper, and the triall of the suspected wife, both which were set in this gate, and are said to be set before the Lord Lev. 14. 11. Num. 5. 19.

And to take up, what is copiously said by the Talmudists concerning this gate, and concerning the reason why it was so called, from the mouth of one man to save more labour let us heare the author of *Juchasin* concerning this matter, speaking thus at large.

[p] *Nicanor was in the time of the second Temple: and I wonder at Rabbis that he did not mention him in the Catalogue of those men that are upon record for religiousness: As he mentioneth Hananiah the*

Son

[k] Id. in
2 Chron. 23. ex.
Jerusalem.

[l] Maim. in
hile Mikdash
per. 7.

[m] Sotah per.
1. gloss. Ibid.

[n] Mid. per. 1.
Et per. 6.

[o] Talm. Je-
rus. in Sotah
per. 1.

[p] Juchasin
fol. 65. vid. eti-
am Talm. Jerus.
in Yoma. per. 3.
Tosapha ibid.
per. 2. Et Mid.
per. 2. Arush
in voce Nicanor.

Son of Ezakiab, the Son of Garon, in the beginning of the treatise Shabbath, into whose chamber the Schollers of Shammwai and Hillel came: And so Aba Saul ben Batmib, in the end of the treatise Shabbath. Now this Nicanor that is often mentioned in the Mishnah was one of the Chasidim (or religious) but the common people are not so. He is mentioned in the first and second chapters of Middoth, as that there is a gate in the Court on the East, which is the gate of Nicanor, and that it had two wickets, one on the right hand, and another on the left. And so it is said in the 6. Chapter of Shekalim, and that it is set over against the most holy place which was westward where the divine Glory dwelt: And therefore in the end of the treatise Berachoth, it saith, Let not a man use irreverence before this gate of Nicanor, or the East gate: And so in the first chapter of Sotah. In the gate of Nicanor, they make the suspected wife drinke the bitter water, and they purifie women after Childbirth, and lepers. And in the end of the chapter י"ז ט"ז (or the seventh chapter of the treatise Pesachim) It is said, that the gate of Nicanor were not holy (as the Court) because lepers stood there, and put in their thumbs and great toes into the Court: And so in the third chapter of Joma, and the second chapter of Tosefta there is said, there were wonders wrought with the doores of Nicanor, and they mention it renownedly: And if so, then had it been fit to have recorded him. The story is thus. This Nicanor was one of the Chasidim, and he went to Alexandria in Egypt, and made there two brazen doores with much curiosity: intending to set them up in the Court of the Temple, and he brought them away by sea: Now a great storm happening, the mariners cast one of the doores over board to lighten the ship: and intended also to throw over the other also. Which when Nicanor perceived, he bound himselfe to the doore with cords, and told them, that if they threw that in, they should throw him in too: And so the sea ceased from her rage: And when he was landed at Ptolemais, and bewailed the loss of his other doore, and prayed to God about it, the sea cast up the doore, in that place where the holy man had landed. But some say a great fish cast it up: And this was the miracle that was done about his doore, and they set them up on the East side of the Court, before the Temple. But in the booke of Joseph ben Gorion, he saith, That the gate of Nicanor was so called, because a wonder was done there, for there they slew Nicanor a prince of the Grecians in the time of the Asmoneans, and so it seemeth in the latter end of the second chapter of the treatise Taamith. Thus Inchofin.

I shall not insist upon it, to dispute it out, whether of these things alledged were the cause of the name of this gate, or whether something else: Some other conjectures might be added, as whether *Nicanor* that lent the doores from *Alexandria* were not he that was the kings chief Master of the Ceremonies there, of whom *Josephus* maketh mention [9] and relateth how he provided chambers & diet for the *Sepulchre* translators: or whether this gate were not so called in honour of *Selenus Nicator* the first king of *Syria*, who was a great favourer of the Jewish Nation [10] as the same *Josephus* also relateth: But I shall leave the searching after the Etymology and originall of the name to those that have minde and leisure thereunto: it sufficeth to know the gate by its name which was so renowned and famous in all Jewish writings: onely as to the story about *Nicanor* a Grecian prince being slain here, compare *1 Maccab. 7. 33, 34* &c. *Joseph. Antiq. lib. 12. cap. 17.*

Before we part from this gate, we must remember to say something about the gate *Sur*, and the gate of the foundation of which there is mention *1 King. 11. 6.* & *2 Chron. 23. 5.* because that these are held by some, as was shewed before, to have but names of this East gate of the Court that we are about.

The texts where these names are mentioned do speak to this purpose in our English translation.

2 King. 11. 14. *2 Chron. 23. 5.*
Ver. 5. A third part of you that enter in at the Sabbath shall enter in at the Sabbath, of room be keepers of the watch of the Priests and of the Levites the Kings house. shall be porters of the doors.
6. And a third part shall be at the gate *Sur*: and a third part at the Kings house, and a third at the gate behinde the guard, part at the gate of the foundation.
7. And two parts of you that go forth at the Sabbath, even they shall keep the watch of the house of the Lord above the Kings.
8.

The two courses of the Priests and Levites now present, namely

namely that course that came in on the Sabbath, and the other that had served their weeke and were now going out, *Jebiadā* divides either of them into three parts, into six in all. They that came in on the Sabbath were to be: 1. A third part of them for the Altar and service, the Priests for the sacrifices, and the Levites for singers and porters as in the constant duty and attendance. For it was now the Sabbath day, and had it beene any other day, it is not to be imagined, that *Jebiadā* would neglect the affaires of God though he went about the affaires of the King: But he provides for both, so that the Temple service may have its due attendance, as well as the Kings coronation. And therefore *ver. 5. of 2 King. 11.* is necessarily to be rendred thus, *A third part of you shall be those that come in on the Sabbath; that is, a third part of you shall be as those that come in on the Sabbath to attend the service as at other times.* And so is *2 Chron. 23. 4.* to be translated, *A third part of you shall be those that come in on the Sabbath, for Priests, and Levites, and Porters: that is, to attend the Altar, song and gates as in the constant service.*

2. A fourth third part, for keepers of the watch at the Kings house.

3. And another third part at the gate *Sar* which is also called the gate of the foundation.

Thus the texts (in the two books laid together) doe plainly distribute the course that was to come in on the Sabbath, as he writes that will carefully compare them together in the original.

The course that was going out on the Sabbath was disposed: 1. One third part of them to the gate behind the guard.

2. Two third parts to keepe the watch of the house of the Lord for the safety of the Kings.

Now the very disposall of these guards will help us to judge concerning the gates that we have in mention; and will resolve us that they were many gates of the Temple as all, but that they stood in some place else. For the gates of the Temple were guarded by the Porters of the course that came in as in the ordinary manner: and there was an extraordinary guard added besides throughout all the mountaine of the house, and

thee, Open thy doores O Lebanon that the fire may devour thy Cedars, &c.

There are three remarkable things which the Jews doe date from forty years before the destruction of the Temple: namely this of the Temple doores opening of themselves, and the *Sanhedrins* flitting from the roome *Gazith*, and the Scarlet list on the Scapegoates head not turning white, that are as Testimonies against themselves about the death of *Christ*, which occurred exactly forty years before the Temple was destroyed: Then the Lord shewed them by the Temple doores opening, the striking of their Ecclesiasticall glory, and by the flitting of the *Sanhedrin*, the shaking of their Civill, and by the not whitening of their Scarlet list which had denoted pardon of sin, their deep die of sin and guilt for the death of *Christ*. Compare this self-opening of the Temple doores with the renting of the vail of the Temple of its one accord, and they may helpe the one to illustrate the other. And mee thinks the words of *Rabbi Isacharus* upon the opening of the doores, O Temple how long wilt thou disquiet thy self? doe seeme to argue that before that opening there had been some other such strange trouble in the Temple as that was, which might be the renting of the vail.

SECT. 2.

A *Sanhedrin* sitting in this Gate.

This Gate of Nicanor or the East-Gate of the Court, was the place where the suspected wife was tryed by drinking of the bitter water, and where the Laper cleansed wood to have his agreement made, and to have his cleansing wholly perfected, the rites of both which things wee have described in their places. In this Gate also did women after child-birth appear for their full purification: here it was that the Virgin *Mary* presented her child *Jesus* to the Lord, Luk. 2. 22.

[a] Talm in
Sanhedr. per. 11.

[a] In this gate of Nicanor (not in the very passage through it, but in some room above or by it) there sat a *Sanhedrin* of

3 Bre

three and twenty Judges : Now there were three ranks of Judicatories among the Jews. A Judicatory or Consistory of three. A Iudicatory of three and twenty : and the great Sanhedrin of seventy one. In smaller towns there was a Triumvirate or a Consistory set up consisting only of three Judges : [b] these judged and determined about money matters, about borrowings, hiring, damages, restitutions, the forcing or inticing of a maid, pulling off the shoe, and divers other things that were not capital, nor concerned life and death, but were of an inferior concernment and condition. In greater cities there were Sanhedrins of three and twenty ; which judged in matters of life and death in some cases, but reached not to all : And there was the great Sanhedrin at Jerusalem which was to Judge of the greatest matters. Now a Sanhedrin of three and twenty was not set up in any great City, but only in such a one as in which were 120 men fit to bear office. חמשה עשר בנאי חמשה עשר חכמים למנהל דין ודבר. How many are there in a City that it may be fit to have a Sanhedrin set up in it ? It is a question of the Talmuds own proposing, and it giveth this answer, That there are to be 120. compare Mat. 1. 15. And in what offices or places these are to be distributed, might be alledged out of the Gemarists and Araymany if it were pertinent to this place. Only these many let us name of them. [c] Every Sanhedrin of three and twenty, hath three fountains of Probationers of three and twenty in every fourth. And when there was need of a man in the Sanhedrin, the highest in the first fountain was fetched in and made Judge : and the highest in the second fountain came in and sat beside him in the first fountain : and the highest in the third fountain came up and sat lowest in the second : and some other man was found out from thence to sit next in the third fountain : and so the Sanhedrim and the fountains were still kept full. See A 1. חמש בתי שבתא גרמייהו דבית דין וכו' וכו'. Now as the great Sanhedrin sat in the Temple so also did two lesser Sanhedrims of three and twenty a peece, the one in the gate Shushan on the gate of the mountain of the House, and the other in this gate of Nicusur or the gate of the Court : And their rising to be Judge in the highest Court of free choice was fit by degrees through those two. [d] Whosoever was fitted a man of fit and competent qualifications he was fit to make a Judge. The like again

[b] Ibid. per. 1.
[c] Maym in Sanedr. per. 1.
[d] Id. ibid. per. 2.

[6] *Ibid.* per. 1.

[c] Maym.in
Sanedr.per.1.

[d] *Id. ibid.*
p. 2

City: and thence he was promoted into the Judicatory of the gate of the mountain of the house, and from thence into the Judicatory in the gate of the Court, and so at last into the great Sanhedrin. In some of these Judicatories in the Temple our Saviour shewed his wisdom at twelve years old, Luk. 2. 46. And some of these Judges were they that tempted him with the question about the woman taken in Adultery, which was brought to be judged before them, *Iob. 8. 4, 5.*

In the times before the captivity into Babylon the great Sanhedrin it self sate in these two Gates, sometimes in the one, and sometimes in the other, as they thought good, *Ier. 34. 4. & 26. 10. & 36. 10.* but in after times when the room *Gazitb* was built, and the great Sanhedrin of seventy one betooke it selfe thither, these two gates were furnished, either of them with a lesser Sanhedrin of three and twenty: The place of their sitting was in some room over the gate: for as it was not possible for them to sit in the very passage through which people went and came, so was it not lawfull for them to sit in the gate of Nicanor, in that part of the gate that was within the Court, for within the Court might no man sit but the King only. Yet might they sit in the upper rooms though they were within the compasse of the Courts, for they held them not of so great a holinesse as was the space below.

This is the gate of which *Ezekiel* speaketh, chap. 46. 1, 2. The gate of the inner Court that looketh toward the East, shall be shut for the six working dayes: but on the Sabbath it shall be opened, and in the day of the New Moon it shall be opened: And the Princes shall come by the way of the porch of that gate without, and shall stand by the post of the Gate, &c. Before this gate within had Solomon pitched his brazen Scaffold, on which he kneeled & prayed at the Consecration of the house. *2 Chron. 6. 13.* compared with *1 Kin. 8. 22.* and in after times the Kings entring in at this gate had their station within it, as he had given them example, and there stood the Kings pillar as it is called, *2 Chron. 23. 13.* that is, his seat was set within this gate in the Court by one of the pillars that bare up the Cloister: For as this East quarter of the Court was the most proper place for the people to worship in, so most especially in that place of it which did most directly face the doore

doore of the Temple and the Altar before it, and that was in the very entrance up from the gate it self and here was the King seated by one of the pillars. Something according to this disposall of the King in his place in the Court doth Ezekiel speak, though in his description there is some kinde of difference for mystery sake. You may observe in him, that the East gate of the outer Sanctuary was continually shut, and the East gate of the inner was shut all the six dayes of the weeke, which were not indeed so in the common use of the Temple as it stood, for both the gates were dayly opened, but hee hath so charactered them for the higher magnifying of that glory which he saith was now entred into the Temple: And whereas indeed the King in his worshipping did go within the Court, or within the gate and there worship, and there sit downe in the time of Divine Service, hee hath brought in the Prince but to the posts of the gate and there standing whilst his Sacrifice was offering: By his description every one that came up to this gate, must either enter at the North gate or South gate of the Court of the women, because the East gate was shut, chap. 44. 1. and hereupon is that injunction, that when the people of the land come before the Lord in the Solemn Feasts, hee that entereth in by the way of the North-gate to worship, must go out by the way of the South gate, and hee that entereth by the way of the South gate, must go forth by the way of the North gate: he must not return by the way of the gate whereby he came in. Ch. 46. 9. Whereas in the common access to the Temple as it stood either before or after the captivity, the East gate of the Court of the women was constantly open and their most ordinary coming in was at that gate, & so they went up through the Court of the women to the gate of Nicanor, yea and oftentimes within it into the Court: Yet did they imitate and follow this prescript of the Prophet, under the second Temple, in not returning and going out at the same gate at which they had come in: The Talmudists have this Tradition about this matter. כל חוראין הנכנסין לדרך חניה נכנסין דרך ימין ומקיפין ויציאין דרך שמאל [e] All that come [e] Mid. per. 2. to the Temple according to the custome of the place, come in at the right hand, and seth a compassse and go out at the left, which meaneth not (as the Glossaries do explaine it) that a man was always

to goe out at the gate opposite to that gate at which he came in, but that he may not go out at the same gate at which he came in but at some other: as came hee in at the East gate, hee must not goe out at the East gate againe, but at the North or South: Onely they give exception in two sorts of persons *ממי שראו דבר* *to whom particular occurrences had befallen, for they went about still to the left hand. What is the matter with thee that thou goest that way? Because I am a mourner. Now hee that dwelleth in this house comfort thee. Or because I am an excommunicate: Now he that dwelleth in this house put into thy heart that thou mayest hearken to the words of thy fellowes, and they may receive thee.*

So that the common and ordinary way of coming into the Temple to worship, was to come in at the East gate of the Court of the women, and up to the gate of Nicanor, and there to worship and so back again, and out at the North or South doore of that Court: The Pharisee in the parable went up to this gate as farre as hee could goe, because hee would put his seeming devotion to the farthest, but the poor Publican stood a far off. *Luk. 18. 13.* Even the King himself though hee came in on the West quarter of the mountain of the house, yet came hee down hither to goe into the Court of the women, and so up through the East gate of the Court, to his seate which was before that gate. The stationary men, of whom wee have spoken in due place, they went within the gate into the Court of *Israel*, and so did other Israelites at the solemn festivalls when there were abundance of Sacrifices, especially at the Passcover, and hee that brought a single Sacrifice, went into the Court at one of the North gates of it, of which wee shall speak when its course comes: but ordinarily a man that came into the Temple to pray or to worship, and brought not a Sacrifice, hee worshipped before the gate of Nicanor which faced the gate of the Temple, and so returned.

CHAP. XXI.

*Of the Gates and Buildings in the Court
wall on the East and South sides.*



AND now are we come within the Court, where having very many things to survey and take notice of, let us first begin with viewing the gates and buildings that were in the wall which did inclose it, and first of all let us observe the East quarter of the wall, in which the gate of Nicanor was, which wee have newly surveyed and at which wee entred: There was never a gate but this in all this East quarter, nor were there any buildings in the wall in this quarter, but only two, which stood on either side of the gate one, and neer to the gate, on your right hand and on your left as you entred in.

[a] That on your right hand was called *לשכת פנחס* *The chamber of Phinehas the wardrobe man*: of whom there is mention in the Treatise *Shekalim*, among the chiefe Officers in the Temple, *These are the chief Officers in the Sanctuary*, ([b] saith the Talmud there) *Joabanan the sonne of Phinehas over the Scales: Abijah over the Drinke-offerings: Mathias the sonne of Samuel over the Lots: Petbahiah over the Birds (for Sacrifice) this Petbahiah was Mordacai, &c. Phinehas over the Wardrobe, &c.* Now the glosse upon that place saith that these men named, were the eminentest and worthiest men that ever were in these severall Offices, and that they were not all in one but in severall generations: *Bartenora* conceiveth that the Office of this *Phinehas* was, [c] *to array the Priests, when they were to goe in to serve, and to disarray them again when they had done, and to keep their clothes.* Which wee are not to understand of his helping them on and off with their vestments every day, when they went to and came from the service, for they put them on and off themselves, but he provided vestments for them at their first entring into the service, and when they were old he tooke them into his custody againe and provided new. [d] Now this provision was at

[a] *Mish. per. 1.*

[b] *Talm. in Shekali, per. 5.*

[c] *Bartenia, Mid.*

[d] *Moy. in Kile Mikh.*

the publick charge, hee only took care for it, and the garments being overworn, they were returned again, for the Publick use, for we have observed elsewhere, that they were ravel'd into wick-yerne for the Lampes and for the great lights at the feast of Tabernacles, at the Rejoycing for the pouring out of water.

On the left hand of the gate was *לשכת עשה חמץ* The chamber of the Pastry man, for so let us call him, a man that took care for the providing and preparing of the High-Priests dayly Meat-offering which in the Talmud language is commonly called *סווי חולות חמץ* [e] The two cakes of the High-Priest, of which wee have spoken in due place, and this his dayly offering was one thing, [f] whereby he was differenced from an ordinary Priest.

There is much diversity of opinion among the Jews, yea even in the Talmud it self about the number of the gates into this Court: In some places it reckons [g] seven, which indeed was the right number, but in some other places there is mention of [h] thirteen: Nay [i] saith the glosse upon one place) some there are that reckon seven, some five, some three, some thirteen, but the generality holds for seven. Now the reason of this difference is in regard that some of them reckon only the gates of most constant and frequent passage which were, especially three, namely the Gate of *Neanor* on the East, and one on the North and one on the South, of which wee shall speak ere it be long: others reckon onely the gates which were guarded, which were only five: some it seems count what doores went out of the Court, into buildings by it, as well as gates to passe through, and so they raise the number thirteen: But the number that wee fix upon is seven, as most generally and most properly is intained, both by the Talmudicks and by *Jasipkar*, in the second Temple: And how many were in the first Temple, wee shall say something to before wee have done with the Court. [k] On the South sides were these three gates. 1. *שם מים* The water-gate, which was most East of all the three. 2. *שם מנחם* The gate of the Firslings, called also sometimes *שם חקירה* The gate of offering, this was in the middle. And 3. *שם חולק* The gate of kindling which was most West.

Now besides these three gates on the Southside, there were also

[e] Menachoth. fol. 96.

[f] Maym. in Biah Mikd. per. 4.

[g] Mid. per. 1. & Iona fol. 19.

[h] Mid. per. 2. & Shekalim per. 6.

[i] Gloss. in Tamid. per. 1.

[k] Mid. per. 5. & Maym. in Biah. babbech. per. 5.

intermixed with the gates, these things may be observed towards their posture and situation. 1. That the *water-gate* and the *draw-well-rooms* doe seem by their very names to refer one to another, as that it is not proper to part them, and howsoever there was something else in the reason of the name of the *water-gates*, besides its standing so neer the draw-well, yet shall wee observe hereafter that this might bee also one reason of the name of it, and that those two did indeed stand joyning together. 2. The *Talmud* saith the roofes of these three peeces of building were even (*Mid. per. 3.*) by which it seemeth that they stood not at distance one from another but conjoyning, but only that a gate interposed between them. 3. We shall see anon out of the *Jerusalem Talmud*, that the *water-gate* of the *wood-room* stood joyning together. 4. The *Talmud*, *Meymony*, and other of the Jewish writers speaking of, and naming these three roomes, doe ever set *Gazith* first or last, and thereby they shew that it stood on the outside one way or other, East or West, and stood not in the middle. 5. If wee set it further West, it will then stand in the Lot of *Benjamin*, whereas the great *Sanhedrin* which sate in it, [r] are held by the Jews, and that upon good grounds, to have sitten in that part of the Court that was in the Tribe of *Judah*, *Gen. 49. 10.* Therefore in most propriety (these things considered) must it bee concluded that *Gazith* did stand below the *draw-well*, the *draw-well* below the *water-gate*; or more toward the East corner of the Court; the *water-gate* below the room of the wood, and all these joyning together, as their situation will be confirmed in our further progresse: wee will first begin at the East corner where was the room or building *Gazith*.

[r] Talm. in Zechin: fol. 54.

CHAP. XXII.

The chamber or room Gatzith, the seat of the great Sanhedrin.



THE building *Gatzith* ([a] so called because it [a] *Arush*, in was made of stone neatly wrought, as the word *תל* is used 1 King. 5. 16) appeareth [b] by the Author of *Juchasin* to have been built by *Simon ben Shetab* [c] who was the Vice-president of the Sanhedrin, when *Judab ben Tabai* was *Nasi* in the

sixth Generation from *Exra*, [d] even in the time of *Hyrcanus* [e] *Avotb. per. 1. Sed. 8.* *Januam* the *Assyrian*. It was *חצי חצי* [f] *lucha, f. 16* of it holy, and half of it common, that is, halfe of it stood within the Court, and half of it within the *חל* *chel*, and it had a door into either place. [g] And in that half of it that stood in the *חל* *chel*, did the great councill or Sanhedrin sit, of seventy one Judges: Now a speciall reason why they sate on that side of the house, which was in the *חל* *chel* was, because it was not lawfull for any man whosoever to sit within the verge of the Court unlesse it were the King, *אלא שיבחו בעלמא* [h] *lucha, sub* *there is no man may sit in the Court un-* (e) *Vid. R. Sol. & Kimch. in 1 Kings 12 & Midr. Tillin, in Psal. 1. ab initio.* less it be one of the Kings of the house of David: In the other part of this building which stood within the Court, the Priests used to cast lots dayly for the distribution of the Service amongst them, of which we have spoken largely elsewhere.

We cannot come so neer the great Sanhedrin, as to survey the room in which they sate, but that we must take some notice of them before we goe, and looke a little into their constitution, sitting, power and story: They will not take it well if we passe by them and take no notice of them at all.

[b] The number of the Judges in this high Court was seventy and one, answering to *Moses* and the seventy Elders chosen by him, when God in the Wildernesse did first ordaine this great Iudicatory, *Numb. 11*. They were to bee indifferently chosen.

chosen of Priests, Levites, and Israelites, (the New Testament often expresseth the distinction, by chief Priests, Scribes and Elders) *וְהוּא בְּלִים יִשְׂרָאֵל וְרִיזוּ מוֹחֵר* but if Priests and Levites fitly qualified were not to be found, [1] if all the Councell were men of other Tribes it was good and lawfull.

[2] Their qualifications must be, that they must bee Religious and learned both in Arts and Languages: must have some skill in Physick, Arithmetick, Astronomy, Astrology, yea to know what belonged to Magick, Sorcery, and Idolatry, that so they might know to judge of them: They were to be without maim or blemish of body, men of years but not extreame old, because commonly such are of too much severity, and they must be Fathers of children, that they might be acquainted with tenderness and compassion.

Their manner of sitting was thus; The eminentest among them for worth and wisdom, they appointed to be the chief in the Councell, and him they called the *Nasi* or *President*, and him they took to represent *Moses*. Then the next eminent, they chose to be his second, and him they called *Abba beth Din*. The Father of the Councell or Vice President: Hee sat upon the right hand of the *Nasi*, (compare the Phrase of sitting on the right hand of power, *Matth. 26. 64.*) and then the whole *Sanhedrin* sat on the one hand and on the other in a semicircle. On the right hand before them, and on the left there were two clerks of the Councell, one registred the acquitting votes and Testimonies, and the other the casting compare; *Matth. 23. 33.*

[3] The proper and constant time of their sitting, was from the end of the morning Service, to the beginning of the Evening Service, and so their sitting and the Divine Service did not clash one with another: yet sometime did occasions that came before them, prolong their session even untill night, and then they might determine the matter that they had been debating on by day: but they might not begin a new businesse by night: They violated their own custom and tradition in judging of *Christ* by night.

It was in their power and cognisance to judge all persons, and all matters (yet inferior matters they meddled not withall, but referred them to inferiour Courts) in so much that they

Judged a whole tribe, a prophet, the High-priest: say the King himselfe if there were occasion: [m] If the High-priest did any thing that deserved whipping they whipped him (saith Maimony) and restored him to his dignity againe: [n] And although they admitted not the King of the house of David to be a member of the Sanhedrin (saith the same author) yet did the Kings judge the people, and the Sanhedrin judged them if there were occasion: They had these two traditions cleane contrary one to another, and yet both of force and took place in their severall seasons, **המלך דן ודניו** The King judgeth and they judge him: And **הסנהדרין דנה ודניה** The Sanhedrin judgeth not and they judge not him: [o] The former was in vigour, till King Jannai was converted before them, and then because partiality could not be prevented they enacted the latter.

[p] Of capitall penalties, in which kind of matters they especially judged, they had foure sorts: stoning, burning, slaying with the sword, and strangling. In reference to which the Targum on Ruth hath this glosse in the first chapter, ver. 16.

[q] Naomi said unto her, we are commanded to keepe Sabbaths and Holy dayes, so that we may not walke above 2000. cubits: Ruth saith, whithersoever thou goest, I will goe: Naomi saith, we are commanded not to lodge together with the beathen; Ruth saith, where thou lodgest I will lodge: Naomi saith, we are commanded to keepe the six hundred and thirtie commandments; Ruth saith, what thy people observe I will observe as if they were my people: Naomi saith, we are commanded not to worship strange gods; Ruth saith, Thy God shall be my God: Naomi saith, we have foure judiciall deathes for offenders, stoning with stones, burning with fire, killing with the sword, and hanging on the tree; Ruth saith, as thou diest I will die.

[r] 1. Those whom they burned they used thus: They set them up to the knees in a dunghill, and two with a towell about his neck pulled and strained him till he opened his mouth wide, and then they powred in sealding lead which ran downe into his bowels.

2. These that were strangled, they also set up to the knees in a dunghill, and two with a towell stifled and strangled him, the one pulling at the one end, and the other at the other, till he died.

T

3. Those

3. Those whom they slew with the sword, they did it by beheading them.

[1] *Ibid. per. 6.*

4. [2] Whom they stoned they stoned naked: first one of the witnesses threw him or pushed him that he might dash his loines against a stone, if that killed him, there was no more ado, if it did not, the other witness took a great stone and dashed it on his brest as he lay on his backe, if that killed him there was an end, if not, all the people flung stones at him: This helps us to understand what is meant by the witnesses laying downe their garments at *Sauls* feet, at the stoning of *Steven*, *Act. 7. 58.* namely because they were to be employed first in his stoning, and they laid by their upper garments that they might not trouble them. And this illustrates that passage of our Saviour, which indeed alludes to this manner of stoning. *Whoever shall fall upon this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder, Mat. 21. 44.* for he that was stoned, was first flung upon a stone, and then a stone was dashed upon him. These that were stoned were also hanged: there is some dispute among the Talmudists whether all were hanged that were stoned: but howsoever, they conclude that blasphemers and idolaters were: and this helps us still to understand the usage of *Steven* whom they condemned and stoned for blasphemy, for so they made it: He was first dashed upon a stone by one of the witnesses, and then a huge stone dashed upon him by the other, yet died he not by either of these, but recovered his knees againe, and died kneeling and praying, all the people flinging stones at him: and afterward he was hanged upon a Gibbet: and that night taken downe and buried: for so was the law that he should not hang upon the tree all night: Now his buriall was different from the common buriall of those that were executed: as *Christ* was also being begged by *Joseph of Arimathea*: for whereas the *Sanbedrin* had two burying places for executed malefactors, one for those that were stoned and that were burnt, and the other for those that were slaine with the sword and that were strangled, it appeareth that some devout christians tooke downe the body of *Steven* and made a solemne buriall for him in some other place.

Although the *Sanbedrin* did sit in the Temple, yet were the executions

executions without the city : as *Levit. 24. 14. Deut. 17. 5. Heb. 13. 12. Ab. 7. 38.* whipping and flogging was executed often in the Temple, as *Deut. 25. 2. Jer. 20. 2.* and for this purpose they had their *סוטרם* *Sarjeants* for officers ready attending them continually for the execution of such a penalty. *סוטרם*

חטכעלי מקל ורצעח [1] *The Soterim* (saith *Maymony*) were [1] *Maym. ab. 1.* such as carried rods and whips : and they stood before the Judges : they went about the streets and inns to look to measures and weights, and to beat every offender : and all their doings were by the appointment of the Judges : and whomsoever they saw offending, they brought him to the Judge, and they judged him according to his offence.

[u] This great Sanhedrin in *Gazith* *חזק חורח טכעל* [v] *Id. in Mamrim per. 1.* was the foundation of the traditionall law and pillar of instruction (compare the phrase *1 Tim. 3. 15.*) and from them decrees and judgments went out for all Israel. And whosoever believed *Moses* and his law, was bound to rest upon them for matters of the law. Thus *Maymony* in the place cited in the margin. Therefore in all doubts, about Judiciall matters, the ultimate recourse was hither as to a determiner not to be doubted of or varied from. The manner was thus [w] Had a man occasion to inquire about any such matter, he went first to the Judicatory that was in his owne city : if they could resolve it, well and good : if they could not, one of them went to the next *Sanhedrin* : if that could not resolve it, he went to the *Sanhedrin* of the three and twenty in the gate of the mountaine of the house : if that could not, he went to the other *Sanhedrin* of three and twenty in the gate of *Nicanor* : and if that could not, he went to this in the room *Gazith*, and there he received a positive determination : which for him being a judge to transgress against, it brought him under the notion of *קין סטרא* *A rebellious elder*, and in danger of trying for his life.

[w] *Talm. in Sanhed. per. 11.*

SECT. I.

*The Presidents of the Sanbedrin from the
captivity to its dissolution.*

HAVING digressed thus farre in viewing the Judicatory that
sate in the roome *Gazitb*, let it be excuseable yet a lit-
tle further to interrupt out further survey so farre as to take a
Catalogue and notice also particularly of all the heads or pre-
sidents of this court, in the generations from the returne out
of the *Babylonian* captivity, till City, Temple and *Sanbedrin*
came to nothing; as their names and order are recorded in the
Jewish writers; as in the Talmudick treatise *Avotb*: in *Avotb*
Rabbi Nathan: in the preface of *Maymony* to *Jadhb*: in the author
of *Juchasin*; and in disperfed passages in the *Talmuds*.

1. The first was *Ezra*, of whom there is so renowned mention
in the Scripture. The *Sanbedrin* of his time, is ordinarily
called by the Jewes *בית דין הגדול* the great Synagogue, and those
eminent persons are reckoned of it, which are named *Ezr. 2. 2.*
Zerubbabel, *Jeshua*, *Nehemiah*, *Seraiah*, *Rehaziah*, *Mordecai*, &c. He is
said to have come up to *Jerusalem* in the seventh year of *Darius*
Ezr. 7. 8. which was foure and twenty years after the peoples
returne out of *Babylon*, and how the *Sanbedrin* was disposed of
before that time, is hard to determine. His *Sanbedrin* or great
Synagogue is ordinarily reckoned of 120. men (compare *AE. 1.*
25.) but whether all at once or successively, it is not much im-
portant to dispute here. He lived by the computation of some
chroniclers of his owne Nation, till that very yeare that *Alex-*
ander the great came to *Jerusalem*, and then died on the tenth
day of the month *Tebet*; and so by their account he wore out
both the *Babylonian* and *Persian* monarchies: they hold also that
Haggai and *Zachary* and *Malachi* died the same year with him,
and then Prophecy departed. Compare *AE. 19. 2.*

2. *Simon the Just*: Some Hebrew writers that doubt not that
he was head of the *Sanbedrin*, do yet question whether he were
high Priest, or an ordinary priest, but *Josephus* who wrote in
Greek, asserteth him for High-priest: And some again that hold
him

him to have been High-priest can find in their hearts to thinke that he was the very same with Jaddua, but Josephus doth clearly distinguish them, placing Simeon after Jaddua and Onias betweene. The times of his government may be discovered by observing that Eleazer his brother who succeeded him in the High-priest-hood was he, to whom Ptolomy Philadelphus sent for the *Septuagint*, to translate the Bible. There are exceeding high things spoken of this Simeon by his countrymen, some of which, we have mentioned elsewhere, to which I shall only adde this record of him, That in his time the scarlet list on the scapegoats head turned white: that the lot for the scapegoate ever came up in his right hand: that the western lampe never went out, and the fire on the altar ever burnt pleasantly, but when he died its force abated. This adagie is ascribed to him: *The world standeth upon three things, upon the Law, upon Religion, and upon Showing Mercy*; He was surnamed the Just *Δίκαιος* in the Greek, and *צדק* in the Hebrew. Both because of his piety towards God, and his good will towards his nation, Joseph. Ant. lib. 12. cap. 2.

3. Antigonus of Soco: He was the master of Sadoc & Baithan, who mistaking & misconstruing his good doctrine, vented the Heresie against the resurrection: his doctrine was this. *Be not as servants that serve their master because of receiving a reward, but as servants that serve their master, not because of receiving a reward, but let the fear of heaven be upon you*; which his crooked disciples construed into this impious sense, that there was no reward at all to be had for the service of God, & so they denied the world to come. But his schollers, Joseph ben Jozzer & Joseph ben Iochanan held orthodox.

4. Iosi, or Joseph, ben Jozer of Zeredab (Jeroboams towne, 1 King. 11. 26.) he had Iosi or Joseph ben Iochanan of Jerusalem for his vice-president. Here the Talmudick records begin to reckon them *נשיאין* by examples, that is, the President and Vice-president both: not but that there were vice-presidents before, but they be not named, and so were there after the times of Hillel also, though they be not named then neither.

This Joseph ben Jozer, had children so untoward that he would not leave them his land but beguiled it, to pious uses.

5. Iosua the son of Parthiab president: Nissai the Arbeline vice-president. This Iosua is recorded to have lived in the time

of King *Iannai* called also *Alexander*, the son of *Hyrcanus*: This *Hyrcanus* was likewise called *Iannai*; he affected the Kingdome, and thereupon the wise men or great ones of that time would have put him from the High-priest-hood: but he maintained his station by the sword, for he slew divers of the wise men, which caused *Ioshua* the son of *Perabiah* to flee to *Alexandria*, but he was recalled, upon the mediation of *Simon ben Sbetab*.

6. *Iudab* the son of *Tabbasi* president: *Simen ben Sbetab* vice-president. A gallant paire for integrity and justice: Were their lives to be written, most eminent actions of theirs might be related which are recorded of them: as that they hanged four-score witches in one day: Judged King *Iannai*: the one of them wept daily for an error of Judgement that he had committed, and the other preferred the execution of justice, before the safety of his owne son. This *Simen ben Sbetab* is he whom we suppose the builder of this roome *Gazith* that we are surveying.

7. *Shemaiab* president, and *Abtalion* vice-president: These were kinsmen, and of the posterity of *Sennacherib*, but their mother was an Israelite.

8. *Hillel* president, and *Shammai* vice-president: At first it was *Hillel* and *Menabem*, but *Menabem* departed to the service of *Herod*: *Hillel* was one of the eminentest that ever was among the Jewish Doctors both for birth, learning, rule and children: He was of the seed of *David* by his mothers side, being of the posterity of *Shephatiah* the son of *Abital*, *David*'s wife. He was brought up in *Babel*, from whence he came up to *Ierusalem* at forty yeares old, and there studied the Law forty yeares more, under *Shemaiab* and *Abtalion*, and after them he was president of the *Sanbedrin* forty yeares more: The beginning of his presidency is generally concluded upon to have been just an hundred yeares before the Temple was destroyed: by which account, he began eight and twenty yeares before our Saviour was borne, and died when he was about 12. yeares old. He is renowned for his fourscore scholars, one among which was *Jonathian ben Uzziel* the Chaldee paraphrast, &c.

9. *Rabban Simen*, *Hillel*'s Son: this man was first dignified with the title *Rabban*, he is supposed to be the *Simen* mentioned

ned Luk. 2. that tooke *Christ* in his armes, and for that, it is conceived that he is not of so frequent and honourable mention among the Jewish writers as others of the same ranke with him are, they not well relishing his confession of *Christ*, whom they deny: He began his presidentship about the thirteenth yeare of our Saviours age, if the date and account of *Hillels* rule mentioned before be current, and how long he sate president, no one mentions, but some assert that his rule was not long. The author of *Iosebafin* relateth that he is never mentioned in the *Adishneb*, or in the Code of the Jewes traditions; it may be his imbracing Christianity made him coole towards their traditions, so that there is none to father on him, as there are on the other Doctors. It is like he was a secret professor of *Christ*, as *Nicodemus* was, and kept both his place and profession.

10. *Rabban Gamaliel, Simons sonne*: This was he under whom *Paul* was brought up, *Act.* 22. 3. and see *Act.* 5. 34. He was president of the councill when *Christ* was arraigned: and lived two and twenty yeares after: *Oskias* the Targumist of the Law, did solemnly celebrate his funerals: He is commonly stiled *Rabban Gamaliel the old*, either because he was the first of that name, or because he was of a long life: Of him they have this saying in the last chapter of the treatise *Sotah*: *From the time that Rabban Gamaliel the old, died, the honour of the Law failed, and purity and Pharisaisme died.*

11. *Rabban Simon, Gamaliels sonne*: He was slaine at the destruction of the Temple: and so should his sonne also have been, had not *Rabban Jochanan ben Zaccai*, being in favour with *Cesar*, begd his life: And thus have we followed the succession of the presidents of the *Sanhedrin* till the Temple and city fell: but the *Sanhedrin* fell not as yet, but continued in a sitting and languishing condition for a good space still, and had its presidents till it fell also, which were these.

12. *Rabban Jochanan ben Zaccai*: he was not of the blood of *Hillel*, but he was his scholler: he came to be president upon the death of *Rabban Simon* last mentioned, his *Sanhedrin* sate at *Iabneh*.

13. *Rabban Gamaliel of Iabneh*: this was *Rabban Simons* son whom *Rabban Jochanan ben Zaccai* begd from death, of the hands

of

of *Casar*, at the slaughter of his father, his minority made him unfit for the presidency when his father was slain, therefore *Rabban Iochanan ben Zaccai*, bare that place, and after his death this *Rabban Gamaliel* succeeded.

14. *Rabban Simeon* the sonne of *Gamaliel* of *Labneb*.

15. *Rabbi Iudab* the sonne of this *Rabban Simeon*: he is eminently called *Rabbi* and *Rabbeni baccad-sh*: He collected and compiled the *Mishnaioth*.

16. *Rabban Gamaliel* the sonne of *Rabbi Iudab*: Here the title *Rabban* expired: and the *Sanhedrin* was gone.

CHAP. XXIII.

The Draw-well room. לשכח ותחא



T the west end of this famous room *Gazith*, there was the House which was called לשכח ותחא the House or room of the Draw-well: and the reason of the name was שם היה כור קברות תלגל נחון עליו ותם מסקים תלגל נחון עליו ותם מסקים [a] Because there was a well

[a] *Mid. per. 5.*

sunk there, with a rebeck over it, and from thence they fetched up water to serve all the Court.

It was not a little water that was used and spent at the Temple for the filling of the lavers boyling the offerings, washing the sacrifices, nay for washing of the Court, and filling cisterns for the Priests to bath in: It was not a small quantity of water that did serve these turnes, and yet the Temple never wanted but had it alwaies in great abundance: The place it self was dry rocky and without water, [b] but they conveyed their water in pipes thither from a place at some distance where there was a spring-head that lay convenient for such a purpose, which was called עין עזר The fountain *Ezra*: Of this the *Babylon*

[b] *Maym. in Biath. Mikdash per. 5.*

[c] *Zevachim per. 5. fol. 54. fac. 2.*

Talmud discourseth in the place alledged in the margin and to this purpose: [c] The house of the Sanctuary was higher then the land

land of Israel, and the land of Israel was higher then other land: They know not the like; or they produce in the books of *Ishmael*; It is written throughout. The border went down, and the border went up, and the border wrought on. But of the tribe of Benjamin it is written the border went up, but it is not written the border went down. Learn from hence, that this was a place thought fit to build the Sanctuary in, by the fountain *Etam*, because it was high: But they said, let us bring it a little lower, because it is written, And he shall dwell between his shoulders, *Deut. 33. 12*. Their meaning is this; that whereas the Sanctuary was to be higher then the rest of the land, and whereas the tenor and scope of the Scripture holdeth out the tribe of Benjamin to be highest, because all ascending and no going downe is mentioned in the *chorography* of his tribe, therefore they thought of building the Temple by the fountain *Etam* which was the highest ground of Benjamin: but when they considered upon *Moses* his prophecy that God should dwell between the shoulders of Benjamin and not upon his head; they thereupon chose *Mariab* a lower ground, and brought their water from *Etam* thither: [d] *An Aqueduct came from Etam*, [d] *Talm. Jerus. in Yoma per. 3.* It is scarce within the bounds of the subject that we have in *fol. 41.* hand, to goe about to search where this *Etam* was. There is a place in the tribe of *Simeon* that is called by this name, *1 Chron. 4. 32.* now though it is true that *Simeon* and *Judah* lay intermixed in their habitations, yet I believe this intermixture was not so neere *Jerusalem* as our *Etam* was. There is mention of the rock *Etam*, *Judg. 15. 8.* and of the city *Etam*, *1 Chron. 11. 6.* let the reader be his owne chooser whether of these he will take for the place that we are upon, or whether he will refuse both: I only mention them; it belongeth rather to a survey of the land, then of the Temple, to debate the matter to a determination: The glosse upon the place of the *Palace* cited above, saith [e] It seemeth that the fountain *Etam* was the well of the waters of *Nephthali* of which there is mention *Isa. 17. 14.* And to the like purpose speaketh *Rimchi* in his comment upon that place of *Ishmael* [f] They say (saith he) that the well of the waters of *Nephthali* was the well *Etam* which is mentioned by our Rabbines: This place appeareth to have lain westward of the Temple, and the

[e] *Chof. in Jerusalems sup.*

[f] *Rimchi, in Is. 18.*

pipes from it to have come downe upon that quarter, and to have passed along on the South side of the house it selfe, in the place called *the coming downe of the waters*, of which we have spoken before, and so to have been disposed of into the severall offices about the Court: and that in such abundance, as that it ran continually, and yeelded water and to spare, upon all occasions: we shall have occasion to looke after it, againe, when we come to speak of the molten sea.

[x] *Aristeus*
Mist. Lxx. in-
terp. in Bibli-
oth. patr. rom. 2.
Gracolat. pag.
266.

Of this conveyance of water, *Aristeus* an eye-witnesse and spectator of it, giveth testimony, in these words [g] *Τὸν δὲ ἀρχιδιάκον τοῦ ἱεροῦ, ὡς ἔστιν ἡ πόλις ἐκείνη, πολὺ πρὸς τὴν πύλιν &c.* There was a continuall supply of water: as if there had sprung an abundant fountaine underneath. And there were wonderfull and unexpressible receptacles, under ground, as appeared five furlongs space about the Temple: each one of which had divers pipes, by which waters came in on every side, all these were of lead, under ground, and much earth laid upon them: And there were many vents on the pavement, not to be seen at all, but to those that served: so that in a trice and easily, all the blood of the sacrifices could be washed away, though it were never so much. And I will tell you how I came to know of these underground receptacles: they brought me out more then four furlongs space out of the city, and one bade me stoop downe at a certaine place and listen what a noise the meeting of the waters made.

Now whereas it seemeth by this testimony, that water came to the Temple from severall other places about *Jerusalem*, as well as from *Etam*, we shall not be much scrupulous about it, though among the Talmudicks I meet with no such intimation, but since they name *Etam* as the most eminent, and from whence the chiefe vessels in the Temple were continually supplied, it may suffice to looke after that onely, and this may be enough to have spoken of it.

[h] *Gloss. in*
distinctionibus in
Seco in Midd.
per. 5.

The Draw-well, which and whose roome we are now surveying [h] is said to have been sunke or digged by the children of the captivity upon their returne and building of the Temple. But whether to a spring that was in that place, or whether as a cisterne to receive the water from *Etam*, if it shall be questioned, there might be severall reasons given to prove that it was for the latter purpose: As 1. Because it is not easie to conceive

a spring in that rocky place as mount *Adriah* was, especially there having been none there looked after under the first Temple. 2. Because both the *Talmudists* and *Ariston* cited before, doe bring all the supply of water from other places. 3. Because the Laver is said in the testimony alledged out of the *Jerusalem Talmud*, to be supplied from the well *Etam*, which that it was supplied from this Draw-well we shall see hereafter. And 4. because there is mention of *בית ודחת מים* The place of the coming downe of the water on the South side of the Temple, which hath been shewed in its due place not capable of any construction so proper as this, that the pipes from *Etam* came downe along there.

The waters then from that fountaine *Etam* being gathered into this well or great cisterne, were from hence dispersed into the severall offices and places where water was necessary (as the new river from the water house into *London*) a wheele being used to raise it and force it up into the pipes or conveyances that were to carry it into the severall receptacles and uses: For in some places there were bathes on the very top of the gates and buildings, as we shall observe as we goe along, and to keepe them full and in a continuall supply of water, was required, some enforcing of the water up, which was done by the use and activity of this wheele.

Now over this well there was a faire building, futable to the rest of the buildings about the Court, and it had a doore into the Court, that the priests might readily and without going about, step out of the Court into it, when they had occasion to fetch up water for any use. And so are we to understand of that passage in the treatise *Tamid*, where speaking of him to whose lot it had fallen to cleanse the burnt-offering altar in a morning, it saith thus: [i] He that had it allotted to him to cleanse the altar must cleanse it: And they say to him, Take heed that thou touch not the vessel, nor wilt thou have washed thy hands and thy feet: (now the dish into which he was first to take up the ashes, was set between the rise of the Altar and the Altar in a corner on the west side of the rise:) No man went into the Court with him (for all the rest of the priests staid still in the lottery roome) nor had he any candle in his hand, but he went by the lights of the fire on the Altar: and they saw him not

[i] Talm. in
Tamid. per. x.

neither heard they his voyce, untill they heard the noise of the engine that Ben Kassim made, namely the engine of the lever: and then they said he is about washing his hands and feet at the lever. Now whatsoever this engine of Ben Kassims making was, which we shall inquire into afterward, it is undoubted that the water in which he washed at the lever, was drawne out of the Draw-well and conveyed into it after what manner we shall see anon, for the water might not stand in the laver all night: And so it is apparent that this priest that thus washed his hands and feet, was got into the well-roume out of the Court, when the gates of the Court were not yet opened, but went into it through a doore that went into that room out of the Court.

This helpeth to understand that passage of *Exod. 47.* which are said these to come down on the right side of the house on the South side of the Altar ver. 1. al-
luding to the coming of the water into the Temple from E-
sas spring that up and a fountaine sealed for that purpose:
for the pipes that brought the water from it, came downe on
the South side of the Temple, in the place that was called
מִצְרֵי הַמַּיִם. The coming down of the water, of which we
have spoken already, and so into this cistern in the well-roume,
just over against the Altar, on the South side of it, and so was
carried into the severall offices of the Temple, &c.

CHAP. XXIII.

The water gate וַיִּבְנוּ וַיִּבְנוּ and the room
of Abstinens. וַיִּבְנוּ וַיִּבְנוּ וַיִּבְנוּ.



T he west end of the Draw-well room, was a gate that opened directly upon the Altar, which was called (a) the water gate. The reader will readily conceive the reason of the name to have been, because it joy ned so close to the water-house, and this Etymologie might be very current and allowable, but the Talmu lists gave other reasons of the name besides. The Mishnah in the treatise Shabbat, hath this speech upon it: (b) Why is the name of it called the Water-gate? Because they brought the tankard of water, which was for the pouring out of water as the feast of Tabernacles. Rabbi Eliezer the son of Jacob saith, because the water ran out thence, which came from under the threshold Exod. 47. Of these two reasons the former is more generally interlined for current, and is in itself the more reasonable in it self. I have shewed in the treatise of the Temple service, chap. 16. Sect. 4. how high and how strange a solemnitie the Jewes had at the feast of Tabernacles, of pouring out of water upon the Altar, and rejoycing after it: For whereas all the year besides their libation וַיִּבְנוּ or pouring out the drink-offering was of wine alone, they now added and mingled water with it, and tooke such joy and rejoycing upon that action, as the like was not used at any other occasion: the manner and reason of which is fully discoursed in that place: (c) Now how was this libation of water? (saith the Talmud in Succah.) There was a golden tankard that contained three logs: One filled it at Silvan, and brought it to the water gate: and the trumpets sounded &c. Silvan fountain lay South of Jerusalem (although the pool of Silvan lay on the west) and from thence the next way possibly to the altar was through this gate, it facing the Altar and the rise to it, and it was no marvel, if, seeing the pouring out of water in libation was imputed so high a matter, the gate through which it

(a) Mid. pers.
5. Or M. agm.
in betz halbe-
chir. per. 5. Or
Shekalim per.
5.
(b) Why is
(c) Succah.
ibid.

was brought did take its name from the bringing of that water through it. And it is not to be passed without observation, that they fetched their water for this solemne libation from *Siloam* a great way off, when the *Draw-well* was so near at hand to have supplied it.

There is mention of a *Water gate* in *Nehem.* 8. 3. where it is said that *Exra* read in the booke of the Law *before the street that was before the Water gate*: but this was a gate of the city, and not of the Temple, as is apparent in the same booke of *Nehem.* chap. 3. ver. 26. and whether it tooke that name from the waters issuing out of *Salmons* poole and running that way, or from the waters running that way from the Temple, as *Ezek.* 47. 2. it is not a place here to discusse.

[d] *Talmud.*
Jerus. in Joma
per. 1.

[d] Over this gate of the Temple that we are about, which was called the *water gate*, there was a room or chamber which was called *מכסביו עלות בית* *The chamber of the family of Abbinus*. This *Abbinus* was one of the chiefe men that gave denomination to the office of which they were, to succeeding generations (as we observed ere while also about *Phinehas* the man of the wardrobe or vestry) and he is mentioned in the treatise *Shekalim*, where all those chiefe officers are reckoned up, which record let us take out here at large [e] These were chiefe officers which were in the Temple: *Jachanan* the son of *Phinehas* over the scales: (what these scales were, I have shewed in the Temple Service pag. 16.) *Abijah* over the drinke offerings; *Mathias* the son of *Samuel* over the loaves: (see there pag. 102, 103.) *Pethabiah* over the birds (ibid. 87, 88. This *Pethabiah* is *Mordecai*: And why is his name called *Pethabiah*? because he opened and expounded matters, and he understood the 70. languages. Ben *Abijah* over the distaffs in their dwellings. *Nechemia* the digger of cisternes. (ibid. pag. 17.) *Gewini* *Kerax* the son of *Gebber* over the shutting of the gates. Ben *Beshi* over the correction (to cudgell the Priests or Levites that were found asleep upon the guards, ibid. pag. 50. 51.) Ben *Arza* over the cymball (ibid. pag. 58.) *Hagras* Ben *Levi* over the song; *Beib* *Garmu* over the making of the showbread: *Beib* *Abbinus* over the making of the incense: *Eliazer* over the vails; And *Phinehas* over the wardrobe.

So that this *Abbinus* was one that had the oversight of the making of the incense: and all that succeeded in this office were called

[e] *Shekalim.*
per. 5.

called *Beth Abbtines* or the family of *Abbtines*, and this roome or chamber over the water-gate, was the place where they did their worke in this imployment.

Their traditionary receipt for the compounding and making of the incense waeth is: [f] They had eleven Aromatick [f] *Maym. in*
simples of which they tooke these quantities: Of *Sassaonycha*, *kele Mikhale*
Galbanum & *frankincense* of every one 70. pound weight: of *Myrrhe*, *per. 20.*
Cassia, *Calamus*, *Croceus*, ana sixteen pounds. Of *Cassia* twelve
pound, of *Cinnamon* nine pound, of *Cloves* three, in all 368
pound. All these they pounded very small in a mortar (which
was called [g] the mortar of the Sanctuary, and which mortar [b] [c] *Erach. per.*
was carried to Rome at the sacking of *Jerusalem*) & they added 2. *Aruch. en*
to it some *Sodom salt*, *Amber of Jordan* (rarities not rarely spoken *מכחש*
of in Jewish writers), and an herbe of an odoriferous smoke, [b] *Avonbi. R.*
which very few were acquainted with: Every yeare they made *Murbanad fin.*
this quantity of incense, and every day in the yeare there was a
pound of it offered, and so of the 368 pound there was 365
pound gone: Of the three pounds that remaine, the High-
priest tooke his handfull on the day of expiation: and the rest
was called *מותר הקטור* The residuum of the incense: Not that the
yearly stock was spent at the day of expiation, for it was not
spent till the beginning of the month *Nisan*, but that this was
the account of the expence of it: On the first day of the month
Nisan or on their new years day, they began upon a new stock:
[i] And the two pounds and oddes that remained of the old, *[i] Maym. in*
was given to workmen that repaired the Temple towards their *Sekhalim per.*
pay: and then was bought of them againe, and used as of a new
stock. Every single spicery was pounded by it selfe, and all the
while that he that pounded it, was about it, he still said *קדק*
קדק To be pounded well, to be pounded well, &c.
and then they mingled all together.

It was a caution that *משה בקדש בתוך העזרה* [k] *Id. ubi*
[k] All the making & compounding of the incense should be in the San- *anc.*
ctuary in the midst of the Court: By which whether the very open
place of the Court be meant, or that part of this roome of *Abbtines*
that stood in the Court it is not much important to dispute:
this was the roome in which the incense when it was made
was reserved, and likely it is that this also was the place where
it.

it was made: And here it was pounded againe twice a yeare, and alred and looked to that it might take no hurt.

[f] Talm. in
Yoma per. 1.

[f] Into this roome the High-priest was brought for a certaine time against the day of expiation, that he might learne to take his handfulls of incense against that day, as was required, *Leuit. 16. 12.* [m] For this was the place (saith *Aruch*) where the incense was prepared: And they brought him thither that they might teach him to take his handfulls of it.

[m] *Aruch* in
ס'בסנא

In this roome also the priests kept a guard every night, as it is related in the Talmud in the treatise *Tamid* and *Middoth* in these words [n] In three places, the priests kept guards in the Sanctuary, namely in *Beit Abdimis*, and in *Beit Nisfos*, and in *Beit Adobath*: *Beit Abdimis* and *Beit Nisfos* were upper rooms, and there the younger priests kept, &c. which nightly guarding was intentionally as much for the honour of the sanctuary as for its security, and these two guard chambers *Abdimis* and *Nisfos*, were both over against the Altar, the one on the one side of the Court and the other on the other: and here the younger sort of priests watched, but the grandees in *Beit Adobath*. In the furthest end of the Court west-ward, as we shall see when we come thither.

[n] *Tamid*
per. 1. & *Mid.*
פר. 1.

On the rooffe of this water-gate, and of the roome *Abdimis*, there was a bath, in which the High-priest did wash himselfe the first time of his washing on the day of expiation: for although the Bathing place, on the top of the roome of *Happarib* (which we shall survey in its place) was the place where he washed offest on that day, yet here he washed first: for here had he spent some time in the chamber of *abdimis* before the day came, and here was the fittest and readiest place for him to bath when the day was come: Here he had been all the night before, and when the morning was come, and he is to goe about the service, he first goeth to the top of this gate and there batheth himselfe in water. And this the treatise *Yoma* intendeth when he saith thus: [o] Five washings of his body and ten washings of his hands and feet did the High-priest use on that day, and all in the bath ground, on the top of the roome of *Happarib*, but only the first, &c. This was a place most convenient for a bath, it being so neare the Draw-well roome,

[o] *Yoma* per.
3.

as joining to it, and this it may be helped forward the naming of it the water-gate.

CHAP. XXV.

The Wood-roome *לשכת עץ* and the roome
Parhedrin. *לשכת פרהדין*



He Pile of building that we are now about, joined to the water-gate on the west side of it, and it carried a double name: for it was called either *לשכת עץ* The chamber or roome of the wood, or *לשכת פרהדין* The roome of Parhedrin. It was called the roome of the wood, because that after the blemished priests had wormed the wood, in a roome of the same name in a corner of the Court of the women, as we have observed, they brought that that they found fit for the Altar, into this roome that it might be neare, and ready to be carried to the Altar when there was occasion.

As for the other name that this building carried, it is written two wayes [a] The Babylon Talmud [b] Maymony and some others read it with r and call it *לשכת פרהדין* The chamber of Parhedrin. But the Jerusalem Talmud, [c] Mishnaioth in octave, &c. read it with l and call it *לשכת פלהדין* The chamber of Palhedrin: about which difference we shall not controvert: Now though the two Talmuds doe thus varie one letter in this matter of the name, yet they both agree upon another matter and say that in old time, it had been called *לשכת כוהנים* *Πατριάρχων τῶν ἱερέων* [d] The chamber of the High-priests. I observe also from Maymony, that it was called the High-priests chamber, by a singular Propriety: for speaking of putting of the High-priest apart for seven dayes before the day of expiation into this roome (for so the Talmuds in the place cited in the margin informe us) he expresseth it thus *מפרישין ב' שבועות* [e] They put him apart from his own house.

[a] Joma per. 1.
[b] Beth habbe-
chir. per. 3.
[c] In Ioma
ubi sup.

[d] Talm:
uterg; in Gema.

[e] Maym. in
Iom. haccipp.
per. 1.

[f] *Tal. Jerus.*
ubi sup.

house into this chamber in the Sanctuary. And so the Jerusalem Talmud doth also call it, though it doe not expresse it by the proper name when it saith *על גבי שר חמים* עליית ביה אבסגוס *חיה סמוך ללשכה* that [f] The High-priest was put for a certain time into the chamber of Abstinence which was over the Water-gate, and which joynd to his owne chamber: And here by the way you may observe, that this wood-roume, and roume of Parbedrin did joyne to the Water-gate as we have seated it: the one roume being over the other, the wood roume below and Parbedrin above.

* Temple-Ser-
 vice, chap. 5.

Now it was called the High-priests chamber, not so much for that he was put apart hither for a few daies in the yeare, as for that it was ordinarily imployed by the High-priest to call his brethren of the Priesthood together in it, to consult about the affaires of the Temple and the service: so that it was as the Vestry, or as I may so expresse it, the Deane and Chapter-roume, where they met together in consultation about such matters: We have observed * elsewhere, that besides the High-priest, there was the Sagan, two Katholikin, seven Immarcalin, and three Gizbarin, which were principall officers in the Temple for the receiving, disbursing, and taking care of the stock of it, and providing for the repaires of the buildings and the due administration of the service: These were the *בולוויטין* *בולוויטין* Counsellors of the Temple, that advised and tooke care for the welfare of it, and this was the roume where they sate constantly in counsell for that purpose: and hereupon it was called the chamber of the Counsellors. The reason of the change of its name into the chamber of Parbedrin, or Parbedrin (read it whether way you will) the Gemara of the Talmud in the place cited above giveth in these words. It was called the chamber of the Counsellors till the High-priesthood began to be bought and sold for money, and came to be changed often: these counsellors were then also changed often and then it was called the chamber of Parbedrin. The meaning seemeth to be this, that whilst the High-priesthood stood and remained in its beauty and integrity, the High-priest and his brethren, kept a solemn and grave counsell table here for the benefit and advancement of the Temple, but when money and prowling did make and change High-priests, money and silver did also make

make members of this councill, and they sought themselves rather then the publike, the people therefore could not finde in their hearts to call them *Counsellors*, but called them *Parbedrin* or *Sisters* onely. Yet were they also called *Counsellors* even while they were called *Parbedrin*, to distinguish them from the great Councill: *Joseph of Arimathea* was one: of these *Mark. 15. 43.*

The word *Parbedrin* is as like the Greeke word Παρθενα, as *Sanbedrin* is like Συμβουλιον, and it may very well be conjectured, that since the great *Sanbedrin* and Society, were both *Counsellors*, that this company was called *Parbedrin*, to distinguish it from the *Sanbedrin*: especially considering how neere they sate together, there being but the *Water-gate* and the *Well-roume*, betweene this roomme and *Gazith*: There sate the great Councill of the nation, and it was called *Sanbedrin*, and here sate the Councill of the Temple and it was called *Parbedrin*: that is *Aff-siones*, or the Councill that sate neare the *Sanbedrin*: And thus were there foure Councils in the Temple: three of them not onely Councils but Judicatories, namely the great *Sanbedrin* of 71. and the two lesser *Sanbedrins* of 23. And this of Priests which was not so properly a Judicatory as merely a Councill.

The *Jerusalem Talmud* expoundeth the word *Palbedrin* פלברין (for so it readeth it) by the word פריארתין, a word of as much obscurity as the other: It is like it is some Greeke or Latine word of Priority, but not easily pitched upon particularly: *Baal Aruch* renders *Palbedrin* by a word as hard as ic selfe too, namely by אגדמין *Agardemin*: but he facilitates it by this interpretation, namely that it signifies [g] *The over-* [g] *Aruch in*
seers of the weights and measures, that were to looke to the Ephab and
the Hin, that they were right, and sealed them, and they smote those that
kept shop in the mountaine of the house, if they sold too deare, and they
bade them sell cheaper.
 אגדמין . . .

CHAP. XXVI.

The Gate of the Firſtlings.

His Gate which was next beyond the buildings last mentioned, west-ward, was called by two names. Sometimes שַׁר הַקֶּרֶבַח [a] *The gate of offering*: so some read it: but most commonly שַׁר בְּכֹרֹת [b] *The Gate of the Firſtlings*: both which names redound but to one and the same sense, for the gate tooke its denomination, [c] from the bringing of the Firſtlings through it to be offered up.

The law concerning consecrating to the Lord whatsoever first opened the wombe and matrix, Exod. 13. was intricated by the Jewish tradition with a world of difficulties, but for an ultimate resolution, of what Firſtlings were fit to be offered and what not, there was one appointed whom they called מומחב *Mumchab*, who did determine it: of this title the Glossaries give this interpretation and account. [d] *Mumchab* is derived from the word *Machab* as it signifieth in that clause מַחֲבֵה מַחֲבֵה יָם And it reacheth to the Sea of Cinnereth, Num. 34. 11. which betakeneth going straight: And this word *Mumchab* meanes that he was skilfull: and he received authority from the president of the Sanhedrin or from a Sanhedrin in the land of Israel, of men ordained. [e] The head of the Sanhedrin gave him power for this office saying to him חֲזֵק בְּכֹרֹת מומחב: *Loose Firſtlings concerning blemishes*: that is, take thou power to binde and to loose as concerning blemishes of Firſtlings, to determine what blemishes do hinder them from being offered and what not: The Talmudists doe use the phrases of binding and loosing in reference to things prohibited or permitted: as שְׁמַחַת שְׁלוֹם בְּשֶׁנָּה מִרְחֵק חֲזִירוֹ שְׁמַחַת שְׁלוֹם בְּשֶׁנָּה מִרְחֵק [f] *Upon necessity the Lord loosed salvation on the Sabbath*, that is, they permitted it. [g] *The Schoole of Shammai* שְׁמַי bound working on the Eve of the Passover, that is, prohibited it; but the Schoole of Hillel חִילֵּל loosed it: that is, permitted it, or held and taught that

[a] vid. C.
Lemp. pag. 17.
in Mid.

[b] Mid. per. 1.

[c] 2. & Shema
halim per. 6.

[d] Barten. in
Mid.

[e] Gloss. in
Bechoroth. per. 4.

[f] Maym. in
Bechor. per. 3.

[g] Tanch. fol.
1 Col. 3.

[h] Talm. in
Masachin. per. 4.

that it was lawfull. [b] *The Scribes have bound leaven: And* (b) *Maym. in Mamers Gre. per. 1.*
 [a] *The wise men have loosed all fat things, &c.* It were not a very
 hard taske to produce hundreds of examples out of Jewish
 writers to this purpose, wherein their use of the exprellion of
binding and loosing doth most ordinarily refer to things and to
 things lawfull or unlawfull as they were so held out by the law
 and by their doctors: And particularly the *binding and loosing*
 of *Firslings*, and the *binding and loosing of vovves*, were of singu-
 lar note and notice among them, [k] *And the loosing of Firsl-* (k) *luchasin*
lings (saith *Abraham Zaccub*) *was a matter of more difficultie then* fol 50.
loosing of vovves: where, by *loosing of vovves*, he meaneth not that
 any one had power to absolve and acquit from lawfull vovves
 once made, but that there were some appointed to judge of
 vovves, and to determine concerning them whether they were
 lawfull or not lawfull, and whether they bound or bound not.

No Firsling must be kild or offered till it had been first
 viewed by the *Mumcheb*: [l] *And he that was not a Mumcheb* (ap- (l) *Talm. in*
 pointed by the *Sanbedrin*) *and yet would take on him to view a* *Becoroth per. 4.*
Firsling, and so it was killed upon his approvall, he was to make it
good: and he that received a reward or was hired to view a Firsling,
it was not currant, unlesse he were authorised by the Sanbedrin so to
doe, as Ailab a wise man of Jabneh, to whom the wise men permitted
to take 4 מון Affaris for viewing a lame Firsling, and 6 for
viewing a fat, &c.

A Firsling lambe or calfe, approved by the *Mumcheb* as fit
 for sacrifice and brought to the Temple for that purpose, was
 slaine on the south side of the Altar, or at the least on the south
 side of the Court. The Talmudick tract *Zevachim* in the fifth
 chapter doth purposely discusse what sacrifices were to be slaine
 on the North side of the Altar, and what other where: And
 having nominated particularly what on the North side; it
 lieth [m] *That a sacrifice of thanksgiving, the Nazarites ram, the* (m) *Id. in Ze-*
ordinary peace-offerings, the Firslings, tithe, and Passover were slaine *vachim per. 5.*
in any part of the Court: where by any part of the Court, it meaneth
 the South side, in opposition to the North of which it
 had spoken before, and it meaneth the South side in such a la-
 titude, as not onely just over against the Altar, but in a
 larger extent, as we shall shew more fully when we come

to survey the fides of the Court it felfe.

The Firflings then being to be flaine on this South fide of the Court, on which we are surveying the gates and buildings, they were brought in at this gate which we are upon, and from thence it tooke the name of *the gate of the Firflings*: The water-gate indeed was nearer the Altar, and a more direct way to it, but to have killed the beafts thereabout would have hindred the paffage to the Altar, from the *Dran-well*, *Water-gate* and *wood-roume*, unto which places there was very frequent recourfe from the Altar, and therefore the Firflings and other Sacrifices that were to be flaine on the South fide of the Court, were brought in at the gate above, as more out of the way, and flaine thereabout as in a place of leffe interruption. Now whereas the tradition mentioned, doth allot the South fide of the Court for the proper place of flaying thofe particular sacrifices that it nameth, yet doth it fpeak it in this latitude שחיטת בבל במקום *That their killing might be in any part of the Court*: becaufe that though ordinarily and regularly they were to be flaine on the South fide of the Court, yet if they were numerous and could not conveniently be slaughtered in that place, they might be flaine on the other fide, as the Paffover were killed on both the fides, becaufe of their number: whereas the sacrifices that were to be flaine on the North fide muft be flaine there, and there was no difpensation to remove them thence.

The prefenting of the Firflings at the gate that we are about, may put us in remembrance of prefenting the firft borne; All the males of *Israel* were to appeare before the Lord thrice every year, *Exod. 23. 17.* now this command did not take in children (as their tradition did interpret it) [n] till they were able to walke up out of *Jerusalem* to the Temple in their fathers hand: and the prefenting of the firft borne to the Lord, was not inforced by that command, but by that, *Exod. 13. 12. & 22. 29.* where both the *Targums* of *Jonathan* and *Onkelas*, doe expound the fetting apart of the firft borne to be before the Lord, or at the Temple: and fo doth the text of Scripture it felfe in *Num. 18. 15. Luk. 2. 23.* The place where they were prefented, was in the gate of *Nicanor*, for that was both the moft peculiar place of appearing before the Lord, and there women that had

[n] *Id. in Megilla per. 1.*

had borne children did stand to have their atonement made for them: And there it was where the virgin *Mary* presented our Saviour *Luk. 2.* and there she payed five shekels for his redemption, *Num. 18.* And *Hannab* did the like at *Shiloh*: *1 Sam. 1. 34.* onely she had kept her sonne longer then ordinary because when she did present him at the Sanctuary she meant to leave him there for ever, and for that reason, she relieved him not neither, but gave him to the Lord.

CHAP. XXVII.

*The gate חלק Hadlak, or of Kindling,
or of the burning fire.*

IT is easie to justifie and assert the translation of חלק by *kindling*, but is not so easie to give a reason why this gate which stood most west on the South side did beare this name. The common opinion of glossaries upon it is plausible enough, but onely for one objection that may be made against it [a] They hold that it was called *the gate of kindling* or *Burning*, because through it wood was brought to the Altar to keepe the fire continually burning according to the law *Lev. 6. 12.* But why this way? since they might have gone a nearer way to the Altar by far, either through the water-gate or the gate of the Firstlings, seeing the *Wood-roome* was betwene them two, as hath been shewed: and it is probable enough that the wood out of the wood-roome was not brought through any of the Court gates at all to the Altar, but out at a doore which went out of the roome it selfe in to the Court.

To find out therefore a reason of the name, I cannot but look over to the other side of the Court, from this gate that we are about, to that gate there, that was over against it, and there I observe the gate to be called *Beth Mokedh*, or *the Gate of the burning fire*, as well as this is called *the Gate of kindling*. And the reason

[a] Bartenor.
& C. Lamp. in
Mid. & gloss.
in Shekalim
per. 6.

reason of that name was, because a fire was kept there continually for the senior priests, as shall be shewed anon, and so it may be well conjectured, a fire was kept here for the Levites: And though I finde not mention either in the *Talmud* or *Josephus* of any building that joined to this gate, yet since there is mention in the treatise *Middoth* of the Levites keeping a guard,

- (b) *Mid. per. x.* בלשכח חמרוכה [b] *In the chamber of the vaile*, I finde not where to allot that place better then to this gate we are about: For when it speaketh of *the chamber of the vaile*, it meaneth not either any chamber joyning to the body of the Temple it selfe, nor any chamber in the Court (for the Levites kept not their guards within the Court but without) but some chamber without the Court, which was over against the place of the vaile, which divided betwixt the holy and most holy place. And as there was a long building that ran along from that opposite north gate up toward the west to the very corner of the wall of the Court that way: so from this gate westward there ran a long building to the corner of the Court on this side, in which large peece of building having partitions within, there were two guards of Levites almost joyning together: So there were three of those guards very neare together: one joyning to the gate on the East side, [c] (for at five of the gates of the Court the Levites guarded, and this was one of the five) another joyning to the gate on the West side, which was called the guard over against the vaile, and the third at the corner of the Court: Now as there was a common fire kept for the Priests on the other side of the Court, in a large building opposite to this, from whence the gate joyning to it tooke the name: so is it very likely, there was a common fire kept for the Levites which gave this gate the denomination of *the gate of kindling*.

Thus have we surveyed the gates and buildings on the south side of the Court, their order thus, comming up from the East towards the West: First the room *Gazith* at the Southwest corner: then the roome of the *Draw-well*: joyning to that the *Water-gate*, and over that the roome *Abbsims*: Joyning to that gate on the other side, the *Wood-roome*, and over that the Councill chamber: then *the Gate of the Firflings*, with a Levites ward joyning to it on one side: then the *Gate of kindling* and a Levites ward

ward on either side it, and that building on the West side of it running up to the West corner of the Court. Now *Aba Jofi* a spokes man in the *Talmud*, nameth yet one gate more, and more West then these that we have named, on this same side which he calleth *the upper gate*, and over against it on the North side he nameth a gate more then the common account and calleth it *the gate of Jechoniah*: But he goeth alone in his opinion as to the number of the Gates of the Court: yet thus farre doe other of his nation goe with him, that they say there were three gates on the North side of the Court, and that there was besides them, a passage through *Bab Mokadab* large building out of the *chel* into the Court, which I suppose is that which he calleth the gate of *Jechoniah*: and the reason of the name is given, because *Jechoniah* went out at that gate into his captivity: And so it may be that in this large building on this side which ran betweene the Gate of *kindling* and the West corner, there was a passage thorough, which he stile with the title of *the upper gate*.

But howsoever it was in his account In the second Temple, the very title of *the upper gate* may not undeservedly call upon us, to looke after that which is called *the upper gate of Benjamin* in the house of the Lord, in the times of the first Temple Jer. 20. 2. It is said there that *Pashur* smote *Jeremy* and put him in the stocks that were in the high gate or upper gate of Benjamin, which was in the house of the Lord. Our English hath made it stile to render it in the house of the Lord, it may be because they thought it improper to have a paire of stocks in the Temple: and therefore they have translated it *which was by the house of the Lord*, as repuing it not a gate of the Temple but some other: but the words in the originall are so plaine, and the consent of translators so unanimous that it meaneth *in the house of the Lord*, that to swarve from it were but to straine a plaine and a facile text, and to obscure a place which is not obscure of it selfe. The mountaine of the Temple lay in the lot of the tribes of *Judah* and *Benjamin* as hath been observed before, & the line that divided between the lots came along at the Southeast corner of the Altar as we shall observe anon, so that the Temple and Altar were in the tribe of *Benjamin* according to *Moses* prophecy that God should dwell

between Benjamins shoulders, and so was the South wall of the Court till you came downe over against that point of the Altar, and then came in the lot of Judah. It appeareth therefore that there were but two gates on this side of the Court in the times of the first Temple, and they were called *the upper* and *the lower gate of Benjamin*, because they stood in his lot: And there were two gates on the North side of the Court, and they were called, *The gate of the Altar, which was Northward*, and *the gate of the Lords house which was Northward*, as we shall shew by and by.

And for this place or engine of correction (were it a dungeon as the Lxx. seemes to hold it, or a pillory as David Kimchies father, or a paire of stocks as our English) it is no solæcisme to hold that it was in the house of the Lord (namely in that part of this gate that stood out of the Court in the *Chef*) since there was judging, scourging, mawling, and stoning, even in the Temple it selfe, as hath been toucht before.

And now to be going over from the South side to the North, along the wall of the Court at the West end, there was no gate upon that quarter at all, but the wall was plaine without any gates or openings in it. And so Josephus makes it cleare when he saith *το δὲ τοῦ τείχεος οὐκ ἦν πύλη, ἀλλὰ συνέχευτο τὰ τε* [d] That part that was on the West had no gate at all, but the wall that way was an intire continued building: which relation is also agreeable to the generall consent of the Hebrew authors, *Aba Josa* onely excepted whom we mentioned even now, who speaketh of two gates here, but neither nameth them, nor telleth for what use they served: and indeed what needed any gate here at all, so farre from the service, and behind the Temple? There was indeed at the backe of the Court wall in the middle betwixt the North and South corners of it, a building standing in the *חצר* *Chef*, where the Levites kept a guard, which was called *מחזור בית הכבוד* *The guard behind the mercy seat*: but there is no evidence that there was any doore out of it into the Court, and if there had been it was but a doore and not a gate. Of the guards of the Priests and Levites about

the Temple the record is thus [e] In three places the Priests kept guards in the Temple, in the chamber of Abimeus, in Beth Nisfat, and

in

[f] *Jos. de bell.* τὴν τὴν τοῦ τείχεος [d] That part that was on the West had no gate at all, but the wall that way was an intire continued building: which relation

[e] *Mid. per. 1.*

in Beth Moahab. And the Levites in one and twenty places: five at five gates of the mountaine of the house: Four at the four corners of it within: Five at five gates of the Court, and four at the four corners of it without: One in the chamber of Cotton: One in the chamber over against the Vaile, and one behind the place of the Mercy seat.

CHAP. XXVIII.

The Gates and buildings in the Court wall
on the North side.



Here now cometo the North side of the Court, where before we fall to surveying of the gates and buildings, that were there, in the times of the second Temple, it will not be amisse to looke what we finde there in the times of the first in that passage of Ezekiel chap. 8. ver. 3, 5.

14. He brought me in the visions of God to Jerusalem to the doore of the inner Court gate that looketh toward the North, where was the seat of the image of jealousy which provoketh to jealousy. And he said unto me, Sonne of man lift up now thine eyes the way towards the North: so I lift up mine eyes the way towards the North, and behold Northward of the gate of the Altar this image of jealousy in the entry. And he brought me to the doore of the gate of the Lords house which was towards the North, and behold, there sat women weeping for Tammuz: Here are two gates specified on the North side of the Court and they are called the gate of the Altar and the gate of the Lords house towards the North: because the one was over against the Altar, and the other over against the body of the Temple: To that over against the Altar is the prophet first brought in his vision, and there he seeth the image of jealousy: not in this gate of the Altar, but in the mountaine of the house Northward of this gate, and of the prophet as he stood in it. For the prophet is not brought within the Court at this gate, but is set without it, and there he is bidden to looke Northward, and there he

seeth that image. This was not any picture or image to represent jealousy by, but it is called *the image of jealousy*, because it provoked the jealous God to jealousy, it being set even in his Sanctuary and before his Altar : what Idol this was is but lost labour to goe about to determine : I should assoone conjecture *Aholeb* as any other, because that was the highest idolatry and most provoking, namely their burning of their children in the fire, and because they were exceeding taxable and taxed for this Idolatry. Whether there were this Idol in the Temple at this very instant when *Ezekiel* had the vision, which was in the sixth year of *Zedekiah*, or whether the vision represent to him the Idolatry that had been in the Temple at any time, is not much easier to determine neither, but be the Idol what it would, and meane be the time when he will, it was no small abomination when an Idolatrous chappel or mansion is erected in the mountaine of the Lords house, even facing the very gate that opened upon the Altar. This gate was the lower North-gate which in the times of the second Temple was called the Gate *Nisfots* or of the Song.

Before the prophesie is brought to the upper North gate, the text saith he was brought to the doore of the Court, ver. 7. that is, to the East gate which was the commonest way of entrance, and in that gate the *Sanhedrin* used to sit in those times, and there he seeth their Councell-chamber painted all about with imagery, and the 70 members of the *Sanhedrin* themselves offering Idolatrous incense : Then is he brought to the upper North gate, which opened upon the body of the Temple, and there he seeth women weeping for *Tammuz* : what *Tammuz* was, or what their weeping meant, it is not to our subject to insist upon here : I will onely leave the glosse of *David Kimchi* upon this matter with the reader, and trouble him with no more discourse about it. Some interpret it (saith he) that they kept a feast to the Idol in the beginning of the month *Tammuz* : others interpret the word *Tammuz*, to signifie burnt from *למוחלל* Dan. 3. 19. meaning that they wept for him that was burnt, because they burnt their sons and daughters in the fire. Others, that they had a trick to convey water into the Idols eyes which was called *Tammuz*, so that he seemed to weep and to beseech them that they would serve him.

But

But our great wiseman Rabbi Moser bar Maieimon writes that it is found in the bookes of the ancient, that there was a man of the Idolatrous prophets whose name was Tammuz, and he called to a certaine King and commanded him to worship the seven planets and the twelve signes, and the King slew him: And on the night of his death, all the Idols from all parts of the earth were gathered into the Temple at Babel, to the golden image which was the image of the Sun, which image hung betweene heaven and earth, and it fell into the midst of the Temple and all the images about it: It told them what hath happened to Tammuz the prophet, and all the Idols wept and lamented all that night, and when it was morning they flew to their stone homes: So this became a custome to them on the first day of the month Tammuz every yeare, to bewaile and lament Tammuz. But some interpret Tammuz to be the name of a beast which they worshipped.

Thus may we suppose upon this text of Eszekiel, that in the Temple before the captivity there were but two gates on the Northside of the Court, or at least there is not mention of any more: but in the second Temple there were three: The names of them going from West to East were these. 1. שער קרבן *The gate of Corban*. 2. שער נשים *The gate of the women*. [b] *Mid. per. 2.* And 3. שער שיר *The gate of the Song*. Now every one of these gates is owned by a double name: for the gate of Corban is also called בית מוקד *Beit Mokad*: The gate of the women is also called שער קרבן *The gate Corban*: And the gate of the Song is also called שער ניסות *The gate Nisots*: And thus are those Talmudick passages to be understood which carry difficulty with them, because they seeme to carry contradiction: whilst one reckons the North gates thus [c] *On the North was the gate of Corban, the gate of the Women and the gate of the Song*: And another thus [d] *On the North was the gate Nisots, the gate Corban and Beit-Mokad*: The former, reckoning their order from West to East, and the latter from East to west: the reason of these doubled and differing names we shall look after as we goe along.

There were also other buildings on this side the Court besides the gates as well as there were on the South side which we have surveyed already. And those were חדר המלח לשכת *the room for Salt, the room for Parvab, and the washing room*, besides other roomes, which we shall find out in our progresse. [e] *ib. per. 6.*

הַמִּזְבֵּחַ was the place where the Maccabean family laid up the stones of the Altar, which the Grecian Kings had defiled [k] For when Antiochus Epiphanes had made such miserable havock at Jerusalem, as that he had laid Religion, Laws, Liberties, Altar, Sacrifice, and all wast, and had defiled the Altar with abominable sacrifices, Judas Maccabeus and his brethren getting a little ground of their enemies and of their miseries, began to purifie and restore the Temple: and consulting what to doe with the Altar stones which were prophaned, and which Mattathias their father had therefore pulled down, 1 Mac. 2. 25. they laid them up in this roome till a prophet should come that might resolve what to doe with them. 1 Mac. 4. 44. &c.

4. [l] The Northwest roome was a roome through which they went to a bathing place out of the middle room which was properly called Beib Mokadh, whosoever had received any nocturnall pollution in their sleep. Now where this bathing place was it is controverted, whether under ground, or whether on the outside of the outmost wall: The treatise Tamid gives account of it in these words: [m] Dost a nocturnall pollution by Gomorras happen to any of them? he gets out and goes along in the gallery that goes under the Temple, and candles burne on either side, till he come to the bathing place: there was a closet and a stool: and if he found the doore lockt he knew there was some one there, but if open he knew there was no body there: so he goes downe and bathes himself, wipes himself, warms himself in the closet, and comes again and sits among his brethren. [n] Tamid. per. 1.

3. The roome Mokadh which was in the midst of these foure, they being as it were parlors in the foure corners of it, is said to be כִּנּוּחַ בִּנְיָן [o] built archwise: not that the surface or upmost part of it was like an arch of stone without any other roofe, but that being raised and roofed like the other buildings about the Court, it was onely in this lower roome made arch wise, because there was a passage through it out of the Chel into the Court. And there were two gates to this roome of passage, one towards the Chel, and the other towards the Court, and that into the Court had a wicket in it, through which they commonly went in and out, the great gate standing shut: and so it is like had that also into the Chel. And this passage I suppose is that which Aba Jose calleth the gate of Jacobiah,

[k] Jos. Ant.
lib. 12 cap. 7.
1 Mac. 1 &c.

[l] Mid. ubi
supr.

[m] Tamid. per.
1.

[n] Maym. in
berib habb'cah.
per. 5.

Jehoniah, of which we made mention before.

4. This roome was called *Beth Mokadib*, or the place of the burning fire, because a fire was kept here continually, all the cold time of the yeare for the Priests, both by day and by night: By day to warme themselves at when they came from the service, for upon that they attended barefooted and very thin clad: and in the night to keepe them warme as they kept their guard: for in this roome was a guard of the Priests as was observed before, and this was the chiefest guard of all: [o] *Beth Mokadib*, (saith the Talmud) was a great arched roome, and it was set about with stone benches, on which the Elders of the house of their fathers slept, and the keyes of the Court were in their keeping: But the young men of the Priest-hood slept in their garments on the ground: they slept not in the holy garments, but put those off, folded them up and laid them under their heads, and lay in their owne wearing clothes: So that this roome was both a thorough passe, and a great hall where was kept a common and a constant fire: and the gates on either side of the arch being shut, it was as a close roome, and as if it had not beene a thorough passage at all.

[o] *Tamidabi*
supra.

5 In this roome there was a box or cabinet as we may call it, in which were laid up the keyes of the Court, and taken out and in, as the doores were locked or to be unlocked. The Talmud describes it thus: [p] *There was a flag of Marble and a ring was fastned in it, and a chaine, at which the keyes of the Court were hung: when the time of locking the gates came he tooke up the flag by the ring, and tooke the keyes off the ring and locked the gates within, and when he had done he put the keyes on the chaine, and the flag in its place againe: Now this marble flag, which in Hebrew is called סבלה* *A table*, on the upper or outside of it had a ring by which to take it up, and on the inner side, a chaine so wrought as that the keyes might fildy and readily be hanged on or taken off as there was occasion: And this box appeareth to have been in the ground, partly because we have mention of such another flag with a ring in it and that lay upon the ground, and dust was taken from under it for the trial of the suspected wife, and partly because the tradition saith כְּסִיחוֹרְעֵלִיחַ נָחַן That after the Priest had laid up the keyes and laid downe the flag, he laid his pillow upon it and there slept.

[p] *Mid. ubi*
supra.

6. If any in their sleep suffered *Gonorrhoea*, they were to bath as was said before, and the way to the bathing place is expressed in these words חלך לי במסיבה חולכה חחח תבירה. He goeth downe a turning stairs case that went under the Temple. The word תבירה doth generally signifie all the body and buildings of the Temple, as the whole stood like a sumptuous and goodly Palace (for so the word doth properly signifie) and so it is used 1 Chron. 29. 1. 19. Therefore it is hard to tell which way this passage to the bathing place lay, since the word will enlarge it to any part of the Temple. It appeareth that it was some vault under ground through which they passed, into which vault they went downe by a turning paire of staires, out of the Northwest room of Beth Mokadh. And from thence whither they went, whether under the Chel as Rabbi Eliezer conceiveth, or under some part of the Court, or mountaine of the house, it is but in vaine to search: It seemeth the Bath was under ground, and a room by it with a fire in it to warme themselves at when they had done bathing.

Z

CHAP. XXX.

CHAP. XXX.

*Of the Gate Beth Mokadb called the Gate of
Corban: And of the other Gate of Corban,
called also the Gate of the Women.*



WE need not inquire why the upper of these two gates was called *Beth Mokadb*; the considering that it joined to the East end of that piece of building that was so called, which we have newly surveyed, will resolve that question: but why the lower was called *The gate of the Women*, and why both of them *the Gates of Corban*, will cost more labour to finde it out.

I shall tender about the former these two conjectures:
1. Because at this Gate the women in the former Temple, did weep for *Tammaz*, as was observed out of *Ezekiel* even now: And 2. Because at this gate the women that brought sacrifices went into the Court to see them offered. For although it was not lawfull for women to goe ordinarily into the Court as it was for men, but they were confined to their owne Court, yet as I have observed elsewhere out of *Tosaphia*, women when they brought sacrifices might and did goe into the Court of *Israel* as well as men. It is true indeed that נשים יולדות *women after childbirth* appeared in the gate of *Nisanor* for the making of their atonement, and came but up into the gate and not into the Court at all, because they came thither for their full purification: but those women that were clean, and came not upon any occasion of purification, but brought burnt-offerings or sin or trespass-offerings, they presented them and themselves with them at this gate. There was a gate was nearer to the Altar then this, namely the Gate *Nisgat*, which we are to survey by and by, but the place of the rings or slaughter place being between it and the Altar, it was not a place of that cleane and uninterrupted access that this was of, and

and therefore the sacrifices both of men and women were presented here. Yet did the gate beare the name of the women rather then of the men, as from the rarer matter of the women going into the Court, which was more commonly done by men.

And this helpees us to one reason why this gate was called the Gate of Corban, or of the offering, namely because the sacrifices to be offered up were brought up in this way. And this very reason Bartenora giveth saying הם מביאים קרבן קדוש קדוש [a] Here they brought in the most holy Sacrifices, which were to be slaine on the North side of the Altar. Over against

[a] Berr. in Mid.

this Gate on the other side of the Court there was a gate that bare two names as well as this. It was called שם הקדחה The gate of offering, because the sacrifices that were to be slaine on the South side of the Altar were brought in at that gate: and it was called also the gate of Firslings, because those were the chiefest of those offerings. So also this gate where we are: it was called the gate of Corban or of offering, because the Sacrifices to be slaine on the North side of the Altar were brought in by it: and it was called also the gate of the women, because their passage through it with their sacrifices was more rare and remarkable then mens. [b] Now these were the sacrifices that were slaine on this North side of the Altar: The most holy sacrifices, the bullock and goat of the day of Expiation, the bullocks and goats that were burnt, all sin-offerings, whole-burnt-offerings and trespass-offerings.

[b] Zevachin per. 5.

Onely the lambes of the daily sacrifice, though they were slaine on the North side of the Altar, yet is it like they were not brought into the Court at this gate, but at that that joined to Beth Mokadib, for in that piece of building the Lamb-room was where they were kept as hath been shewed. And so we have one reason why these two gates bare the name of Corban. The upper was so called because the daily sacrifice or Corban was brought through it, and the lower, because other sacrifices were brought through that.

But there was something more in the name besides: As there were severall treasure chests in the Temple, which have been named, and severall treasuries in the gate-houses of the moun-

taine of the Temple, and in the chambers that joyned to the Temple it selfe: of vessells, vestments, tithes, firstfruits, &c. So on this side of the Court was the treasure of the poll money, & for the poore, and for the repaire of the Temple; which more especially was called *Corban*: The word as at the first and most properly it signified an offering (and so is it frequently used in *Leuiticus*, and that is the sense that we have newly parted with) so in the Jewes common language it came also to signifie the *Treasure of the Temple*, as *Mat. 27. 6*. The Priests tooke the money and said it is not lawfull to cast it in *קרבן* *Qorban* the *Corban*. And so *Josephus* saith that *Pilate* occasioned a tumult among the Jewes *Αναλίσκων τὴν ἐν τῷ ἱερῷ θησαυρὸν καλῶντι τὸν Κόρβαν* *analiscon tin en to iero thesauron kalonti ton Korban* which was called *Corban* upon making an *Aqueduct*. And so the treatise *Middoth* reckoning the guards that were in the Temple, nameth [a] one at the chamber of *Corban*: one at the chamber of the *Vaile*, and one behind the *Mercy seat*: From which last passage, laid to this consideration that we are about, namely that there were two gates on the North side of the Court which were called *Corban*, there is some ground and probability to place the *Corban* or chiefest treasury of cash or money there where we doe. It appeareth by the distribution of the guards in the tradition cited that the guard at the chamber over against the *Vaile*, and at the chamber of *Corban* were on the severall sides of the Court, or else there were no proportion or conformity in their stations. All the seven gates of the Court were guarded, two with Priests, and five with Levites: all the four corners of the Court were also guarded, and there was besides (saith the tradition) a guard at the chamber of the *Vaile*, and another at the chamber of *Corban*, and another behind the *Mercy seat*, that is, one on the one side of the Court over against the body of the Temple, and another on the other side, and another just behind, which was called the guard behind the *Mercy seat*. Now where can we so properly looke for the chamber *Corban*, as between those two gates that both bare that name? And the matter here seemeth somewhat nearly parallel to the case that we observed about the gates and house of *Asuphi* upon the West quarter of the mountaine of the house, for as there was a place of building

[e] *Jos. de bell.*
lib. 2. cap. 14.

[d] *Midd. per. 1.*

ding that ran between two gates which it selfe was called *the house of Asuppim*, and gave occasion to the gates on either end of it, to be called *the gates of Asuppim*; so here was a piece of building that ran between two gates, which it selfe was called *Corban*, and gave occasion to the gates on either end it, to be called *the gates of Corban* likewise.

To come downe therefore from the gate of *Betb Mokadh*, towards the East, there was first a piece of building joyned to that gate, which was a treasure and was called *Corban*, and then was there a roome where the Levites kept their guard, and joyning to that there was another treasure or *Corban*, and joyning to the East end of that, a gate called by the same name *Corban* but called also *the gate of the women*.

Now to distinguish these treasures, whether the one of them was the treasury for the halfe Shekel poll-money, and the other for money and vessels offered for the use and repaire of the house, or whether one of them was the treasury for the Temple and the other for the poore, which distinction we observed before, it is but in vaine to inquire after, since it is not possible to resolve when we have done all we can: onely this I suppose may not unpertinently be observed, that the treasures wherein they put money, (whether chambers or chests): were those that most properly were called *Corban*, rather then the treasures where they laid up other things: And according to the severall places where these chambers and these chests stood, the place was called *the Treasury*, and *the House of the Treasury*.

And here let us looke after a place of Scripture, which speaketh something in relation to the treasure, and may not improperly be taken into consideration before we part with this subject.

The place is in *2 King. 12. 9.* & *2 Chron. 24. 8.* about the treasure or collection chest that was made by *Jehoiada*, for the gathering of money for the repaire of the Temple, which had been decayed and defaced in the daies of *Ashaziah*. And because there appeareth a visible contrariety betweene the two texts that handle that matter, it may not be amisse to lay them together, and then to see how they may be reconciled.

2 King. 12. 9. *Jehoiada the Priest took a chest and bored a hole in the lid of it, and set it beside the Altar, on the right side as one cometh into the house of the Lord.*

Ver. 13. *Howbeit there were not made for the house of the Lord, Bowles of silver, Snuffers, Basins, Trumpets, any vessels of gold or vessels of silver of the money that was brought into the house of the Lord.*

2 Chron. 24. 8. *And at the Kings commandment they made a chest and set it without, at the gate of the house of the Lord.*

Ver. 14. *And when they had finished, they brought the rest of the money before the King and Jehoiada, wherof were made vessels for the house of the Lord, even vessels to minister with, and to offer withall, even vessels of gold and silver, &c.*

To heale the contrariety that seemeth to be in these texts, the one saying the chest was set beside Altar, and the other, that it was set without the gate: the one that there were no vessels made of the money that was offered, and the other that there were vessels made: it is to be observed that though the chest might be the same, yet the stories concerning it and concerning the money coming to it are to be understood not of the same time. The zeale of *Joash* the King and the dulnesse of the priests towards the repaire of the house of the Lord are here compared and laid together (though good *Jehoiada* did alwaies the utmost in him towards it) *Joash* had urged the repaire of the Temple, and that the Priests should get up all the money accrewing to it for the use of it and bestow it to that purpose: namely the halfe shekel poll-money of every one that passeth the account: the money that any one was set as to redeeme him from any singular vow Lev. 27. and all the money that any offered of his owne free will: every one of the Priests to take it of his acquaintance: yet in the three and twentieth of the Kings reigne, there was nothing done towards repairing: Thereupon the King seeing either the slacknesse, or fallshood, or both, of the Priests, requires them to meddle no more with receiving money, nor with repairing, since the businesse under their hands went on no better: which they irreligiously & surlily are content to doe, not caring whether the Temple be repaired or no. But good *Jehoiada* slacketh

not

not, but sets a chest with a hole in it besides the Altar, that what money might be had, might be put in there for the use appointed: But when that did not avall to doe the work, nor to buy any vessells for the house and service of the Lord, for the money went still through the Priests fingers the chest being in their Court, *Josh* the King either removes that chest, or makes another and sets it without the Court at the coming in, whither every one might have access to it, and proclaimes through all the Country that they should bring in the money appointed by *Mosis*; the Princes and people come readily and joyfully and bring it in, so that there was enough to perfect repaires, and withall to make those vessells for the Temple that were wanting.

CHAP. XXXI.

The Rosome of Salt: of Parvah, and of the washing.



There were three roomes betweene the middle gate *Corban*, which was also called the gate of the women, and the more westward gate *Corban*, which was also called the gate *Yeth Akakath*, namely two treasuries and a *Levites* ward betweene the two:

So were there three roomes also betweene the same middle gate *Corban*, and the gate more Eastward which was called the gate *Nisfas*, and those were ^[a] *The rosome of the Salt; the rosome of Parvah, and the rosome of the Washers*: The rosome of the Salt was the most Westward of the three, and joyned to the gate of the women, and it was so called, because they there laid up the Salt for the use of the Temple. For howsoever Salt and Wine and Oile and such things were sold in the *Taberna*, for the use of particular persons offerings, yet for the publick offerings and service, these things were stocked up at the publick;

[a] Mid. par. 5.

publick charge in severall roomes appointed for them.

The use of Salt at the Temple was exceeding much, [b] for nothing was laid on the Altar unsalted, but onely the wood, the blood and the Wine of the drink-offering: and how much Salt might be spent upon all their sacrifices, let any one imagine, for this was the Law, *with all thine offerings thou shalt offer Salt, Lev. 2. 13.* And they had not this way onely for the spending of Salt, but they also salted the skins of all the sacrifices when they had flayed them off. For the skins belonged to the Priests as their Fee: the course therefore of the Priests that was in serving, did still salt the skins of what sacrifices they offered, that they might not be offensive, and kept them till the end of the weeke of their service: and on the Eve of the Sabbath, towards night they divided them to every one his share.

The place where they salted and laid up the skins till that time, was in the room of *Parvab* which joyned to this room of the Salt, on the East; and which is the next piece of building that we are to survey: The reason of the name is somewhat doubtfull: the *Gemaries* in the treatise *Joma* debating it, conclude in this tradition: *מִיּוֹמֵי מִרְיָם* [c] *what is meant by Parvab? Rab Joseph saith, Parvab was a Magician; [d] the meaning of מִיּוֹמֵי מִרְיָם (saith Rabbi Ngibon) is to this purpose: Parvab is the name of a man who was a Magician: And there are some of the wise men that say that he digged a vault under ground, till he could come to see what the High-priest did on the day of Expiation. And the wise men were aware of this vault that he had made, and they found him in it, and they called this chamber by his name.* The short glosse upon the *Mishnaish* in *otavo* goes yet further. A Conjuror (saith he) whose name was *Parvab* built this room by Magick: And some say they be digged through the wall to see the service of the High-priest, and there he was slain. Magick was a matter more in use at the Temple among some of the *Grandees* there, then one could have possibly thought that it could have beene: for the [e] *Jerusalem Talmud* relates that some of the High-priests used to destroy one another with it. [f] But others deduce the reason of the name *Parvab* from *Parim* which signifieth *Bullocks*, because of the many hides or skins of bullocks that were laid up there: About which matter we shall not be curious to sway the bal-

lance

[b] *Mayin, in Igure migbeab per. 5.*

[c] *Joma per. 3. balacab. 6.*
[d] *Aruch in מִיּוֹמֵי מִרְיָם*

[e] *Talm. Jerus. in Joma per. 3.*
[f] *R. Sheviah in Mid.*

lance one way or other: but shall leave the reason of the name to be disputed by them that have a mind to such a businesse, it is enough to our survey to take notice of the place, and name and use of it without more circumstances.

At the East end of this building of *Parvab*, there was another piece of building which was called *מִטְחָה חֲמִידִין* *The roome of the Washers*: And the reason of the name was *מִטְחָה*

מִטְחָה *מִטְחָה* *מִטְחָה* [a] *Because in this roome they washed the inwards of the sacrifices according to the law, Lev. 1. 9. It hath* [a] *Mid. ubi supra.*

been a ver, generall conceit, of washing the beasts that were to be offered in the poole of *Bethesda*, of which there is mention, *Job. 5.* If that opinion meane, the washing of the beast whilest he was alive, I know not where the least footstep of any such custome is to be found, either in Scripture or in Jewish monuments of antiquity. And if it meane the washing of the inwards after the beast was slaine, the roome that we are about was the place where that was done, and they went no further: and when they had first washed them here, they did it againe upon the marble tables, of which we shall speak ere it be long.

[b] Out of this roome of washing, there was a paire of winding staires, to the top of the roome *Parvab*, [c] and on the top of that roome there was a bath, where the High-priest did bath himselfe on the day of expiation, the severall bathings that he was to bath on that day, but only the first which was in the bath on the top of the roome *Abthina*, as hath been observed before. It appeareth that here was a great issue or running cock of water, in this *washing roome*, which served for the washing of so many intralles as there was occasion to wash continually: and that there was a conveyance of water to the rooffe of the adjoining roome, where also a cock ran to supply the bath. [b] *Mid.* [c] *Jama per.*

CHAP. XXIX.

*The Gate, and House Nisfets נִסְפֵּט The
house of Stone vessels.*



[a] Mid-per.

[b] Ibid. per. 2.

E are now come to the gate that was most East of all the three on this North side, and it bare the double name of [a] *the Gate Nisfets* and [b] *the Gate of the Song*. The word *Nisfets* נִסְפֵּט betokeneth properly sparkling, as *Esa.* 1. 31. *Ezek.* 1. 7, &c. and so it signifies the

beames of the Sun, which as it were sparkle at his rising or going forth. But sometimes it is used by the Rabbins to signify *Drops*, which are as it were the sparks of water: And sometime as *Baal Aruch* observes, *Broth* or *Feams*: Now to what sense of all these to apply the name of this gate, and to give the reason of its denomination in that sense, will prove more labour then profit, though the pains be put to the best improvement. I shall leave it upon these two conjectures in the sense of *Sparkling*: That it was called *the Sparkling gate*, either because the fire or flaming of the Altar shone upon it, it standing in most opposition to the Altar of all the gates on this North side: or because the South sun did give a great dazzling light upon the going of this gate, which it did by neither of the other on this North side, the height of the Temple interpoling betwixt the Sun and them: But this gate lay clearly open to the South Sun and so the leaves of the gate being gilt, they gave a sparkling and dazzling reflection into the Court.

But why it is called *the gate of the Song*, for ought I can finde, is left also onely to conjecture: And I shall onely offer this; Because they that came in at this gate came in the very face of the *Levites* as they stood in their desks singing, or playing on their Instruments and making the Temple musick.

Joyning to the East side of this gate there was a building [c] *Mid-per. 1.* was called from the gate, [c] *The house Nisfets*, in which the *Prisbites* kept a guard in the upper room, and the *Levites* in the lower:

lower: and betweene this building and the gate there was as it were a cloister passage, by which passage there was a way out of the very gate into the roome below where the Levites kept, & there was also a passage out of the cloyster into the *chel* חֵל. And so that clauſe in the *Talmuds* survey of the Temple to be under flood when it saith *בנין על בנין וזוהו חמורא* [d] *That this gate was like a cloister, and a chamber was built over it, where the Priests kept ward above, and the Levites below, and it had a doore into the chel* חֵל. The meaning of which passage may be conceived to be this: That as you went through this gate *Nisfos* out of the Court into the *chel* חֵל upon your right hand there was not a plaine wall for the side of the gate, as the other gates had, but that side was open with pillars (as the cloister sides were of which we have spoken) and within those pillars there was a little cloister or walke which was almost as long as the passage through the gate was broad: So that when you were in the hollow of the gate you might step in between the pillars into this cloister, and so into the roome where the Levites kept their guard, and over this cloister and that roome and over the gate, was there a place where the Priests kept their ward, and this was one of the three places where they warded: Out of the Levites roome there was a doore into the *Chel*.

These buildings ran thus from this gate of *Nisfos* Eastward a pretty way, and then there joined to them another building which raught to the very corner of the Court wall. And it was called *בית הסוה* *The house of stone*: Not as if it were built of stone and the other buildings of wood, for the rest were of stone also; nor as if this differed in manner of building from the rest; but because all the vessels that were used in it were of earth or stone; And so the *Gemara* upon the treatise *Joma* explaineth it *על בני בירה לשכח בית הסוה* [e] *Before the Temple, at the North-east corner was the chamber of the house of stone, and thither they put the Priest apasphas was in burne the red cow seven dayes before. And it is called the house of stone, because the worke of it was in vessels of dung, earth, or stone.* In which passage they doe not only give the reason of the name, but they also give an evidence of the situation of this place, when they say it was *על בני בירה* *Before the Temple at the North-west corner.* And as

[f] Parah per.
3. in Mishn.

for the putting of the priest apart into this roome that we are about, who was to burne the red cow, there is the like record in the treatise Parah, in these words [f] Seven dayes before the burning of the cow, they put apart the priest that was to burne her out of his house, into the chamber which was before the Temple in the Northeast, which was called the house of stone; and they besprinkled him all the Seven dayes, &c.

CHAP. XXXIII.

*The Court of Israel, and of the Priests: And the
Levites desks where they sung.*



Hus having passed round about the wall that inclosed the Court, and observed every particular gate and building in it, we are now to enter into the Court it selfe and to survey that, and there we shall finde much variety.

[a] Mid-per.

[b] Ibid. per. 8.

[a] The whole length of the Court from East to West was 187 cubits, and the breadth from North to South 135. [b] The parcells of the totall summe of the length were these, from East to West.

The breadth of the Court of Israel eleven cubits.

The breadth of the Court of the Priests eleven cubits.

The breadth of the Altar two and thirty cubits.

Between the Altar and the Temple, two and twenty cubits.

The length of the Temple it selfe, an hundred cubits.

Behinde the Westend of the Temple to the Court-wall, eleven cubits.

The parcells of the breadth were these, going from North to South.

From the wall of the Court to the pillars, eight cubits.

From the Pillars to the Marble tables foure cubits.

From the Tables to the place of the Rings, foure cubits.

The space of the Ring it selfe, foure and twenty cubits.

From

From the Rings to the Altar, eight cubits.

The Altar and the rise to it, sixty two cubits.

From the foot of the rise to the South-wall of the Court, five and twenty cubits.

Of all these particulars we shall give account as we go along: And first it will be needfull to cleare the tearmes, of *the Court of Israel* and *the Court of the Priests*: Now these are to be understood in a stricter acceptation or in a larger: In the strictest sense they were taken for the first ground you passed over as you went up from the East wall of the Court, or where the gate of *Nicanor* was, unto the Altar, and they are said to be eleven cubits broad a piece. But in the larger acceptation, *the Court of Israel*, was a space of ground upon which the lay men of *Israel*, for so let me call them, might stand, along within the wall that inclosed the Court, on the North, South, and West quarters of the Court as well as on the East.

The Court was cloistered along the inclosing wall of it within, even as we have observed of the mountaine of the house, and the Court of the women already. And so not only reason it selfe doth evince unto us, which will tell that if the inferior places, and of lesse veneration, were so beautified, much more was this which was of the chiefeft honour and highest worship; but both Josephus and the Talmudists, doe also give testimony to such a purpose: For Josephus in those words that we had occasion to cite a good while ago, *ἡ δὲ τῆς ἁγίας οὐκ ἐστὶν ἀλλὰ τοῦ πνεύματος καὶ τῆς χάριτος*, *Cloisters* being the wall within from gate to gate, *born up with faire and great pillars &c.* doth intimate no lesse: for though he doth particularly in that sentence speake of the cloisters before the *Ganushelias*, or area sacra-cheti, which we placed in the Courte of the women, yet doth the scope of this discourse in like places referre to both the Courts. The Talmudick creature *Tamid* likewise speaking of the Priests first coming every morning into the Court, it saith [d] They came out through a wicket out of *Beth Middath*, and being come into the Court they parted into two companies, and one went one way and another another, *וְהָיוּ שְׂנֵאִים בַּרְעִיבִים אֶל מִדְּתָן*. Perceivest thou along the cloisters round about the Court to see whether all was well and safe there. And you had mention

[c] Joseph de
Beil. lib. 3 c. 24

[d] Tamid.
per. 1.

even now of pillars 8 cubits distant from the North wall of the Court, which though indeed in their very name they speak that they were low pillars and not such as bare up the roof of the cloisters, as we shall observe when we come to speak of them, yet were there higher pillars by them that were such Supporters.

On the North and South side therefore, and at the West end of the Court, there was a cloister like unto those that we have spoken of already borne up with pillars and roofed over head, that people might stand under unannoied of raine and weather, and this was the Court of *Israel*, that went round about the Court: for in this might lay-men stand, and so they did, when there were great multitudes at the Temple, as there was at the three Feasts when they were enjoined to appeare before the Lord. In the rubrick of the Pascover which is given by the *Talmud* in the treatise *Pesachim*: It is said, [e] *The Pascover was killed in three companies: And the first company went in, and the Court was filled, &c.* Now by the filling of the Court with people is not meant all the parts of the Court within the wall that did inclose it, but this *Court of Israel* or cloister where the laity might stand round about: And all inward, or what was inclosed by this cloister, was in the large acceptance the *Court of the Priests*: This cloister did not retaine the same space of liberty of standing or walking, in every part of it, for here and there there were buildings that stood out something into it, as part of *Beth Adath* did at the North-west corner, and part of the building *Gazith* at the South-east, &c. yet was there such passage by them made more or lesse, that the buildings did not thrust him that would passe, into the Court of the Priests, but that there was a space to passe, sometimes larger, and sometimes narrower even all the Court round about.

Now at the East part or quarter of it as you came up out of the gate of *Nicanor*, you entred upon that which was called in the stricter sense, the *Court of Israel*, which was eleven cubits over as you went up towards the Altar, and then was that which also in the stricter sense was called the *Court of the Priests*, and that was eleven cubits over likewise: These two spaces were double cloistered, being roofed over, and the roof supported with a double

[e] *Pesachim*
per. 5.

double row of pillars: the one row standing out to the opening of the open Court, and the other row standing where the two spaces parted the one from the other. These were more peculiarly called *the Court of Israel* and *the Court of the Priests* upon these two or three reasons. 1. Because hither was the most ordinary access of Israelites and Priests in their most solemn worship, it being just in the face both of Temple and Altar. 2. Because in that which was called *the Court of Israel*, the Stationary men did constantly stand, in their attendance on the service in representation of all the people, as we have shewed them such representatives, * in another place: And in that which was called *the Court of Priests*, did those Priests stand that had not employment in the present service (as all of them had not alwaies) and waited upon the worship and service, which their brethren now in employment were about. 3. That part of the roome *Gaxib* which stood within the Court, opened into both these Courts, and as that was the roome, where the Priests cast lots for the dividing of the service amongst them, so it was the chappell (as it were) where they said a good part of their daily liturgie, and so the people and Priests in these Courts were ready to heare it. The one Court was distinguished from the other by some grates or barres or such like things which the Jewes call **חֲבֵרֵי הַמִּזְבֵּחַ**: which stood between pillar and pillar in that middle row of pillars that bare up the rooffe of the cloister. Into the Court of the Priests, whether largely or strictly taken, the Israelites or lay people might not come but upon speciall occasion, and that occasion was threefold; namely, either to lay his hand upon the beast that he offered, or to kill him, or to wave some part of him, and then his coming into the Court either of Israel or of the Priests, or both, was ordinarily at the North or South side of the Court, according as his offering was to be slaine on the North or South side of the Altar, as we have observed before.

[c] The Court of the people was level with the floore of the East gate or the gate *Nicanor*, but the floore of the Court of the Priests was two cubits and an halfe higher, and the rising thus: Imagine you came up from the gate of *Nicanor*: or rather imagine the Levites coming up from it with their mus-

call

* Temple-Service chap. 7.
Sect. 3.

[c] *Maim. in
Beis habbech-
rah per. 6.*

call instruments in their hands (which we observed before they laid up in roomes just under the Court of *Israel*, but the doores of those roomes opening into the Court of the women) when they were risen the many steps into the gate of *Nicanor* and were come thorough it, they had on either hand a faire passage into the cloister or Court of the people, (such another as he hath that cometh upon the Royall Exchange either out of *Cornhill* or *Bartlemew-lane*, he may step into the cloister walk on whether hand he will) they walked upon even ground till they came over the breadth of the Court of the people or to the pillars which were on the further side of that Court which bare up the cloister, and distinguished the Court of the people and the Court of the Priests one from another: Then was there a rising of two cubits and an halfe, but stepped up thus. [f] First there was a step of a cubic high, and then three steps of halfe a cubit high a piece, thus it was as you went directly up from the gate of *Nicanor* forwards. But if you would turne on either hand, there were the desks or standings of the Levites, where they stood to sing and to make their musick, made with steps, as even as that middle rising just now mentioned; first a rising of a cubic height, and that ran along at that height all along before the railes and pillars that parted twixt the Court of the Priests and Court of people: and then were there three steps up of halfe a cubit high a piece, and on the highest step stood the Levites with their instruments and their song: their feet even with the floore of the Court of the Priests: and a desk before them.

[f] *Id. ibid.* &
Mid. per. 2.
Seft. 6.

[g] *Elias in*
Tibbi. in [כך]
p.

Elias Levita it seems observed not this rising both into the Court & in the Levites station, when he saith [g] that their [כך] *Dukan* (which was the name of their desks, and which the learned render, *Suggestum* or *Pulpitum*) was nothing else but a bench or tourne whereon they stood; for their feet stood even with the floore of the Court, and were not raised above it at all. His words are these, *I wonder at this Targum* (on *Psalme 134.*) *Lift up your hands O ye Priests upon the holy* [כך] *For behold* [כך] *was* מַצְבָּא *the bench on which the Levites stood when they sang, and it is called* [כך] *Dacan in the Arabick: but in the Dutch and vulgar* *Rama*: In this construction of it by מַצְבָּא a bench, and owning

owning it for an Arabick word he followeth [b] *Aruch*, ver- [b] *Aruch in*
basim, but I confesse I doe not very well understand the cause [כ] *in*
 of his wonder, especially considering what he saith before the
 words cited, namely this: *We call the place where the Priests lift*
up their hands when they blessed the people [כ] *Dukan*, and so is
 the *Targum*, *Lift up your hands O ye Priests on the holy* [כ] *and at*
this I wonder. Now if he wonder, that the *Targum* hath
 brought in the Priest blessing the people from the [כ] *Dukan*
Desk or Pulpit, in that *Psalm*: he might have found the like in
 other places. For the *Chaldee* of *Jonathau* upon the law doth
 thus render the 23 verse of the sixth of *Numbers* [i] *Speak to*
Aaron and his sonnes saying, Thus shall ye blesse the children of Israel [i] *Targ. Jo-*
naid. in legem.
spreading their hands upon the [כ] *Dukana*, and they shall speak [i] *in Num. 6.*
to them in this manner; where the Hebrew glosse in the margin
 intepre: it [k] *by spreading their hands in the place called* [כ] *Dukana*, and a little after, [כ] *מִן הַבֵּית* [k] *Glosa*
bench. d place called [כ] *Dukan*. And so the large *Chaldee* Para- [i] *in Num. 6.*
phrase upon the Canticles, glosseth the seventh v. rse of the third
 chapter (*Behold his bed which is Solomons: threescore valiant men*
are about it) thus [l] *when Solomon the King of Israel built the* [l] *Targ. in*
house of the Sanctuary of the Lord in Jerusalem, the Lord said by his [i] *Cam. 3.*
word, How beautifull in this house of the Sanctuary which is built to
me by King Solomon the sonne of David, and how beautifull are the
Priests when they spread forth their hands, and stand upon their [כ] *Dukan*
Dukan and blesse the People the House of Israel by the threescore won-
ders that were delivered to Moses their master!

But it seemes his wonder is at this, that the Jewes so gene-
 rally, and the *Chaldee Paraphrase* particularly should hold that
 the Priests when they blessed the people stood upon the [כ] *Dukan*
Dukan, whereas the *Dukan* or these *Desks* were for the *Levites*
 and not for the Priests: And if I did conceive that they meant
 these very desks of the *Levites*, when they say the Priests stood
 in the [כ] *Dukan* and blessed the people, I should wonder with
 him also, but I suppose they meant some other desks appo-
 priate to the Priests for this purpose or the place of the priests
 standing when they blessed the people, and as by a name best
 knowne they call it *Dukan*.

The words of the Talmud in description of these desks

B b

where

[m] Mid-per.

2.

where the Levites stood to sing and to make their musick are these. [m] Rabbi Eliezer the sonne of Jacob saith, there was a rising (viz. out of the Court of the people into the Court of the Priests) and it was a cubit high, and the *דוכן* *Dukan* was set above it, and in that there were three steps of halfe a cubit high a piece: So that the Court of the Priests is found to be higher then the Court of Israel by two cubits and an halfe. So that it appeares indeed that the Levites stood upon raised steps in their desks, but it is plain withall, that the highest step was no higher then the floore of the Court before them, and that that step whereon they stood, was not called the *Dukan*, but the whole place of the three steps rising.

And thus were the eleven cubits of the Court of the Priests at this East quarter of the Court taken up and divided: Namely two cubits and an halfe taken up by the desks of the singers (for as was the height of the steps, so was their breadth) and eight cubits and an halfe for the Priests standing. The Court of Israel parted from the Levites desks, by pillars and railles: The Levites standing parted from the Priests by a wainscot deske or some such thing. The Court of the Priests open to the Altar, but onely that the pillars that supported the cloister, stood in a row before it.

And so we have the dimensions and platforme of the Court, & of the buildings and the cloisters that stood about it: But before we proceed to observe the particulars that were within it, I cannot but thinke of a piece of structure, that in its story looks something like to some of the cloisters that we have described either in the mountaine of the house, or in one of the Courts, though I beleve it was none of them, and that is *The Covert of the Sabbath*, of which there is speech and mention, 2 King. 16. 18. where it is said of Abaz, *The Covert of the Sabbath*, that they had built in the House, and the Kings entry without, &c. How to frame the verbe to this sentence is somewhat doubtfull: whether to say *he turned it from the house of the Lord*, and so doth our English, or *he turned it to the house of the Lord*, and so doth the Chalde Paraphrast & some others with him: for the word in the originall doth not determine it: were that the question before us, I should adhere to the sense of our English (for the Kings entry

entry without was turned to the house of the Lord from its first making) but our question is what this *Covers of the Sabbath was*: The Lxx. have rendred it *ἡ σκηνή* *The foundation of the chaire or seat*, upon what mistake in their unprickt bible, a mean Hebrician will easily discover, namely that they read *Musab* for *Musab* (*Da'eb* and *Ceph* finall being like) and for *Shabbath* they read *Shebeth*. [u] The most received opinion about this matter is, that this was some speciall piece of building, that was purposely made for the course of Priests that went out every Sabbath to repose themselves in, till the Sabbath was out, or till they might goe home. And the reason of this conception is because of the word *Sabbath*, which they suppose to reierre rather to the change of the Priests courses, who came in and went out on the Sabbath, then to the service, or the peoples attending, whose concourse was greater at the festivalls then on the Sabbath; I should rather take it to meane some Court of guard that was made on the Top of the caesey *Shalleeth* up towards the gate *Coponim*, where the Kings guard stood on the Sabbaths having attended the King into the Temple, till he came out againe, there to receive him againe and to guard him home: and I should understand and construe the word *The Kings* in conjunction with both particulars named, namely that it meaneth the Kings covert of the Sabbath as well as the Kings entry without: and my reason for this opinion I should fetch partly from the mention of these gates that we had in speech before, namely, *The gate of the foundation*, and *the gate behinde the guard*, 2. King. 11. 6. And partly from the passage in *Jerem. 38. 14.* where it is said that *King Zedekiah sent and tooke Jeremy the Prophet unto him into the third entry that was in the house of the Lord*, where *Solomon Jarchi* doth ingeniously confesse that he knowes not what this *third entry* in the house of the Lord was: but perhaps saith he it meaneth the Court of Israel; the Court of the women and the *Chel* being the two other. *Kimchi* doth well conceive that this entry was as they came from the Kings house into the Temple, but more of it he hath not determined. I should say it meaneth the gate *Coponim*: and conceive the King coming to the Temple, through these entrances or passages. First at the bottome of the staires or de-

[u] *Vid. Kim.*
Ex Lev. Gerson
in loc. Ex Mo-
bil. in Lxx.
Ibid.

scent of *Sion*, much about his turning to come upon the causey there was *the gate of the foundation*, then being come up the causey towards the Temple, he passed through *the gate beinde the guard* and walked through the Court of Guard which I suppose was called *the Kings covers for the Sabbath*, and so through *the gate Coponim* which was his third entrance or gate he passed through. These gates we said before, were gates of *Sion*, meaning that they were in the way from the Temple thither, and not gates of the Temple it selfe.

According therefore to this supposall, I apprehend that *Ahaz* becoming a Renegado to religion, did deface and defile the Temple within, and did cleane cut off the way of the Kings accessse thither without, as if he and his should never have more to do there: And according to this supposall also I apprehend, that *Zedekiah* having garisoned himselfe in the Temple, while the Chaldeans were now lying in siege about the city, he sends for *Jeremy* from his prison in *Zion*, and he comes up to the gate *Coponim* or *Shallebeth*, and there the King and He conferre together. And now let us turne our eyes and observation upon what is to be found in the Court from which we have thus farre digressed: and first we will begin with the Altar: which is not onely the most remarkable thing to be observed there, but which must also serve us as a standing marke, from whence to measure the place and sight of other things.

CHAP. XXXIII.

Of the Altar of Burnt-offering.

He Altar that *Moses* made in the wilderness, because it was to be carried up and downe, was of light materialls and of small dimensions: for [a] it was of Shittim-wood, and but five cubits [a] *Exod. 27.* square, and three cubits high, with a grate of brasse hanging within it for the fire and Sacrifice to lye upon. And therefore when it is called *the brazen Altar*, 2 *Chron. 1. 5.* it is because it was plated over with brasse, *Exod. 38. 1.* But when *Solomon* came to build the Temple, and there was to be no more removing of the Tabernacle of the Congregation as there had been before, [b] he made the Altar [b] 2 *Chron. 4.* farre larger and weightier then that of *Moses*: namely of brasse ^{1.} and of twenty cubite square and ten cubits high.

I shall not be curious to inquire whether *Solomons* Altar were of brasse indeed or no, or whether it is said to be of brasse, though it were of stone, because it succeeded in stead of *Moses* his brazen one as [c] some Jewes conceive, [d] or as others, because [c] *Vid. Kimc. in 1 King. 8. 64.* though it were of stone, yet it was overlaid with brasse: I see no reason why it should not be properly and literally understood that it was of massie brasse indeed: for why may we not well conclude by the plating of *Moses* his Altar over with brasse, that it was made of wood onely for lightnesse, and had it not been for that, it had been all of brasse as well as the outside: And that that outside plating, might be a warrant to *Solomon* to make his Altar of Massie brasse: It is true indeed that there is a command of making an Altar of Earth or stone, *Exod. 20.* but it may very well be questioned, whether these altars meant not such as were made upon speciall and emergent occasions, namely upon the Lords singular appearing to particular persons, as to *Gedeon*, *Mansab* and others, who upon such appearances built Altars and sacrificed. *Judg. 6. 26. & 13. 19. 1 Kin. 18. 30, 31.*

There is but little to be discovered about the exact fashion and fabrick; of *Solomons* Altar, because the Scripture speaketh very concisely of it: For it saith onely thus, *He made an Altar of Brasse, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.* 2 Chron. 4. 1. So that it was four times as big in its square, as was the Altar made by *Moses*, and three times as high, and a cubit over: but whether it were exactly of the fashion of that of *Moses*, as whether the middle space within its square were hollow like his, or made up with stone, and whether it had a grated hearth like his or a solid, and what was the manner of the ascending and going up to it, may be rather apprehended by supposall, then certainly knowne by any scripturall description or demonstration.

The sacrifices that are recorded to have been offered sometimes at once, both upon the Altar of *Moses* and that of *Solomon*, are exceeding wonderfull, and may cause a man to marvel, how so vast numbers should be laid and burnt in so little a space as even the larger of them was of, though a very large time should be allowed for it: as *Solomons* 1000. sacrifices upon *Moses* his Altar, 1 King. 3. 4. and the people 700. oxen and 7000. sheep upon *Solomons*, 2 Chron. 15. 11, &c. *Moses* his Altar was but five cubits square, and how long a time might be required for 1000. beaſts whole-burnt-offerings, for so they are called, to be burnt in so small a compasse? *David Kimchi* upon that place and story glosseth thus. *He offered not all these sacrifices in one day, but before he returned againe from Gibeon to Jerusalem: yet it seemeth by our Rabbines that they took it to be done at one time.* The greatest solemnities that ever were at *Jerusalem* lasted ordinarily but seven daies; or at the utmost but fourteene, when they would double their festivity, as at the dedication of the Temple, 1 King. 8. 65. now grant *Solomon* fourteene, nay twice fourteene dayes stay at *Gibeon*, yet will it seeme difficult that he should dispatch so many sacrifices even in that time. And at his owne Altar at *Jerusalem*, how vast is the number of sacrifices that is mentioned, 1 King. 8. 63. *And Solomon offered a sacrifice of peace-offerings, which he offered to the Lord, two and twenty thousand oxen and an hundred and twenty thousand sheep: so the King and all the children of Israel dedicated the house of the Lord.*
The

The same day did the King hallow the middle of the Court, &c.

Allow the whole fourteene dales that are spoken of in ver. 65. unto this businesse, and yet the text seemes to limit it to a shorter time, and for all that, a man may rather stand amazed at such a thing as this doing, then find out any satisfactory apprehension how it should be done. Sure the divine fire upon the Altar, was of a more singular quicknesse of dispatch then ordinary fires: or else I know not what can be said to these things. The Jewes do reckon severall wonders that were continually acted at the Temple, as that no flies infected that place, though there were so much slaughtering of beasts there, and that the smoke of the Altar alwayes went straight up and was never blowne aside by the winde, &c. which though it may be they are the lesse beleev'd for the relators sakes, yet certainly well weighed in themselves they carry very good sense and reason in them. For who would have been able in the summer to have stood in the Court neare the Altar where there was so much blood shed, and flesh stirring, if the slaughter place there had been troubled with stink, flies and waspes, as our common slaughter houses are? And how reeky and smokie a place would the Temple and all the places about it have been, and how would those that attended the service, have been choaked and stifled, and no man able to have indured in the Court, if the smoak from off the Altar had been blowne up and down with every puffle of winde, as we ordinarily see smoak to be? So that for the prevention of such unconveniencies as these which would have made the service intolerable and unaccessible, we cannot but acknowledge a continuall miraculous providence and dispensation. And so in this particular that we have in hand: that multitudes of sacrifices, such as were especially at the three festivalls, should be dispatched by the fire within the time allotted for the offering of such sacrifices, is rather to be ascribed to miracle then to any thing else. The Altar is called *Aziel*, the Lords lion, as we shall observe by and by, and it was a lion of a very quick devouring.

Now whereas it is said that *Solomon did hallow the middle of the Court that was before the house of the Lord, for there he offered burnt-offerings and meat-offerings and the fat of the peace-offerings*
because

Of the Altar of burnt-offering.

because the brazen Altar that was before the Lord was too little to receive them : lay this also in too, and yet it will be difficult enough to apprehend the dispatch of so many thousand sacrifices in so short a time, if this consideration be not also laid in therewithall. But the question that is most ordinarily raised out of these words is, in what sense to understand this hallowing of the middle of the Court : whether he burnt the sacrifices upon the very pavement, as is the opinion of *Rabbi Judah*, or whether he set up *Moses* Altar by his owne Altar and offered on it, or whether he built an Altar of stone by his brazen one, for these opinions are also held, but me thinks the greater question is about the place, and what is meant by *the middle of the Court* ? Upon which quære, these two things, may first be taken into observation. 1. That fire from heaven in the time of *David*, had appointed out the exact place of offering sacrifice or of the Altar, *1 Chron. 21. 1.* and to go about that piece of service in any other place of the Court, required either a propheticall warrant, or a dispensation through meere necessity, both which dispensers were concurred here. 2. That this place which *Solomon* hallowed in the Court, was hallowed by the very service performed upon it ; The Altar of *Moses* was hallowed at its first setting up, by being anointed, and so doe the *Jewes*, not without good ground, assert that *Solomon's* Altar was hallowed likewise : but this necessitated place, for so let me call it, which *Solomon* was constrained to set apart for that service, was not so served, but his very sacrificing there did hallow the place : namely for such a present employment, but not for future. And so the current of the text may be interpreted, he hallowed the middle of the Court, for there he offered burnt-offerings : so that whereas the other altar, being anointed sanctified the gift, this extraordinary Altar did not so much sanctifie the offering at the first, as was sanctified by it : And so the Temple after the returne out of the *Babylonian* captivity and all the utensills belonging to it, were sanctified by the very service, for there was neither divine fire, nor any cloud of glory, nor any anointing oile to sanctifie them.

The middle of the Court which *Solomon* hallowed, I suppose is to be expounded in the largest acceptation of either of the words

words, both *the middle*, and *the Court*: for the word *the middle* of a thing in the Scripture language, is not alwaies taken for the very Center of the thing mentioned, but for any part within that thing, be it in it whatsoever it will, as *in the middle of the land*, and *in the middle of the Congregation*, meaneth but *within the land*, and *in the Congregation*: So is the phrase to be understood here, that Solomon hallowed the Court in any part of it for the burning of the Sacrifices, though the precise compasse of the Altar, was fixedly pointed out as the onely place for such a purpose, by fire from heaven: And as for the word *the Court*, the present occasion doth seeme to extend the sense of it to the whole compasse of the holy ground: for if we looke upon the vast and infinite number of sacrifices that were to be slaine and offered, we can doe no lesse, and all little enough too, then allow the whole compasse of the holy ground for it: And the word *the Court*, standeth not in opposition to the mountaine of the house, but both the mountaine of the house, and the Court it selfe, are both called by that generall name *the Court* in contradiction to the very body of the Temple.

Ezekiels Altar is said to be *twelve cubits long, and twelve cubits broad, square in the four squares thereof*. Ezek. 43. 16. which [g] the Talmudicks doe reckon up to foure and twenty cubits upon every side of the square: for they suppose that the account is not as measuring from corner to corner on every side, but measuring from the very midst or center of the Altar to any of the sides, and thither was twelve cubits: And the reason of this their construction is, because it is said *וּלְמַדְבָּחָא אַרְבָּעִים וּשְׁנָיִם* Towards the four squares of it. It might seeme (say they) that the whole Altar was but twelve cubits square in all: but when it is said *וּלְמַדְבָּחָא אַרְבָּעִים וּשְׁנָיִם* Towards the four squares thereof, it sheweth, that he measurcth from the middle, twelve cubits every way: And of this square, namely of foure and twenty cubits on every side, they hold the Altar to have been after the captivity, and so they describe it. R. Jose saith, At the first the Altar was but 28 cubits on every side: And according to this measure is narrowed in its rising till its fire place was but twenty cubits square: But when the children of the captivity came up, they added therunto foure cubits on the North, and foure cubits on the West: like the fashion of the latter *γ* Gamma.

[g] *Exposition per. 5. R. Sol. in Ezek. 43. 16. Mid. per. 3.*

As Solomons Altar was ten cubits high, 2 Chron. 4. 1. so also was the Altar at the second Temple, and so the Jerusalem Talmud doth witness saying גובה הקרבה עשר אמות [b] The height of the Altar was ten cubits: And of that height is Ezekiels Altar, whose copy the children of the captivity did very much follow: Now as it was impossible for the Priests when the Altar was so high, to stand on the ground and to serve upon it, so had they an expresse prohibition against going up to the Altar by steps, lest their nakednesse under their loose coates should be discovered, Exod. 20. 26. Therefore as a temper betwene these two exigents, there was a gentle rising made from the ground to the top of the Altar whereon the Priests might go up to the Altar to serve upon it, and this rising was called כבש Kebesh which may well be englished the rise of the Altar.

The glosse upon the Adishneh in the treatise Zabim and R. Nathan from thence hath taught us to understand the manner of this rising, by that instance and description that they give of the word כבש. [i] That it is a great planke that mariners have, that when they will come downe out of the Ship, they descend, or come downe upon it, to save their feet from touching of the water: and this planke is called כבש Kebesh; And so in the treatise of the Sabbath they have a case, about a כבש Kebesh or such a planke [k] Deth an Idolater make a כבש Descent for himselfe, to goe downe by: an Israelite may goe downe after him. But deth he make it for the Israelite? it is not lawfull for him to goe upon it: There is an example of Rabbau Gamaliel and the Elders, they were to come out of a ship: and an Idolater had made כבש a descent for himselfe, Rabbau Gamaliel and the Elders came downe by it. So that by this parallel we may observe the manuer and nature of this כבש Kebesh or rise to the Altar that it was a sloping gentle rising, but made of stone whereby the Priests might goe up to the Altar, without danger of discovering their nakednesse: we might call it a rising-causey to the top of the Altar; for so doth [l] Maimon call the Arched causey over the valley of Kidron to mount Olives by which the red cow was brought to her burning כבש by this very name Kebesh.

Now as for the manner and forme of the Altar and of this rising

[b] Talm. Jerus. in Erubin. per. 7.

[i] Zabi. per. 3. Aruch in כבש

[k] Shabbath. per. 16. Sect. 8.

[l] Maimon. in Shekalim. per.

within Benjamin's lot, appears by the glosses that the *Jerusalem Targum* and *Jonathan* put upon it. Benjamin, say they, is likened to a devouring wolf, because he was a strong tribe: In his Country the divine Majesty of the Lord of all the world was to dwell, and in his possession was the house of the Sanctuary to be built; In the morning the Priests shall offer the daily lambe, till it be the fourth hour of the day, and between the Evenings they shall offer the other lambe and at Evening they shall divide what remaineth of the rest of the sacrifices, and every one shall eat his portion. But more copiously in the treatise *Zevachim* or concerning sacrifices, where this very point about the want of this corner of the Altar is copiously discussed. The fifth chapter of that book, setteth it selfe purposely to describe the severall places where the severall sacrifices were slain besides the Altar: and after other things it falls upon the question that is before us about this deficient angle of the Altar, and it handles and determines it thus [e] The Southeast corner had no foundation: what was the reason? Rabbi Elizer saith because it was not in the portion of the Ravenor: At Rabbi Samuel the summe of Rabbi Isaac saith *מזבח אורל בולקו של יחזקאל* The Altar took up one cubit in the portion of Judah: Rab. Levi bar Chama saith, R. Chama bar Chaminah saith there went a line out of the portion of Judah, and entered upon the portion of Benjamin. And righteous Benjamin was troubled at it as it is said *חנן עליו כל חינו* (The glossary renders it, he was carefull for it every day) Yet righteous Benjamin obtained to become *חושבני* Host to the holy blessed God as it is said; And he shall dwell between his shoulders: The meaning of which passag: is to this purpose: that the line that parted the lots or portions of the two tribes Judah and Benjamin, came just over at this point of the Altar, that if this angle of the foundation had beene made like the other, a cubit of the Altar would have been in the lot of Judah, which they had no scripture warrant for, for the Altar was to be in the lot of the Ravenor, that is of Benjamin's that should raven as a wolf, therefore they chose rather to make no angle at all at this point of the foundation, then to make it, since it would fall in the portion of Judah.

As this Southeast point of the foundation was remarkable for this, that it had no corner, so was the Southwest corner of

[e] Talm. Bab.
in Zevachim per.
S. in Gemara.

It remarkable for another thing, and that was, for two holes that were in it near to the Angles point, one upon the West foundation, & the other upon the South, into which the blood that was poured upon the foundation did run, and so into a sink or common-thore under ground, which emptied it self into the vally of Kidron.

a The base or foundation having thus risen one cubit from the ground and carried a cubit breadth round about, but one-ly in the Angle that hath been mentioned, the square of the body of the Altar, was grown then, a cubit narrower on every side, and so it was but 30 cubits upon every side of the square; and thus it held for five cubits high, and then it narrowed one cubit more, and this narrowing was called *חֲסִי* the Circuit of the Altar: And there the square was but eight and twenty cubits on every side: But here the *Talmuds* measure differeth from the measure of *Ezekiel*, which though *Rabbi Solomon* observeth, yet he concludeth that the measure in the *Talmud* was the true measure in the second Temple. *Ezekiel* saith that from the bottoms upon the ground, to the lower settle were two cubits, whereas the *Talmud* saith but one, and from the lower settle to the higher, *Ezekiel* reckoneth four cubits, but the *Talmud* five: In which difference in the particulars yet there is agreement in the main summe, and both of them doe raise the Circuit of the Altar 6 cubits high, and therefore we shall not spend time to reconcile them here, but leave them to be taken up by and by; one-ly we cannot passe over the word that *Ezekiel* useth, for both the Foundation and the Circuit, and that is *מִזְבֵּחַ* *Azarab* which is the common word that is used for the Court: Because that as the people did tread in the Court at the time of the service, so did the Priests upon these ledges or sides of the Altar: especially upon the higher, which was called the circuit of the Altar, when they went about it to besprinkle the hornes of it with the blood of the sacrifices: The manner of which action the *Talmudick* chapter lately cited, giveth us the relation of, in the *Adishnech*, in these words [p] The sin-offerings of the congregation, or [p] Zebachin of a private person, and the goats offered at the beginning of the month, or at the solemn times, their slaughter was on the North side of the Altar, and the taking of their blood in some of the vessels of the ser-

vice was on the Northside and it required a fouresfold putting on the foure hornes. How was this done? He went up the **כִּסֵּי** Rise of the Altar, and turned off to the **סוּבֵב** circuit of it: He went to the South-east horne, and then to the North-east, so to the North-west, and lastly to the South-west, and the blood that was left he poured upon the foundation on the South side: Either of these ledges the Rabbines sometimes call **מַלְבֵּן** [9] Malben, either because they were as floors whereon the Priests trod, for so the word is sometimes taken, or because they were often rubd to keep them white, since there was so much blood sprinkled on them: [1] For the whole Altar was whited over twice a yeare, namely at the passover and at the feast of Tabernacles. Rabbi Saib, that it was rubbed with a map on the eve of every Sabbath.

3. A cubit height above this upper ledge which was called the Circuit, there was a narrowing againe, a cubit breadth, and there began the hornes of the Altar, and now the square was but six and twenty cubits upon every side. The hornes were at every corner a cubit square being hollow, and rising a cubit upward: for it is a usuall saying among the Jewes that **גִּבְתָּהּ כִּדְרוֹ וְקוֹרְאָהּ סוּבֵב** [1] The height of every horne was like bands breadth, or a common cubit, which is to be taken so as that the hornes rose but one cubit straight up from their foundation or first beginning, abating by degrees from a cubit square in the bottome, into a pyramidicall sharp, but so as that for one cubit height it rose straight, & then pointed outward like the tip of a horne: The lowest part of these hornes, was seven cubits from the ground, and therefore these words, *binde the sacrifice with cords to the hornes of the Altar*, Psal. 118. can hardly be taken in propriety, as if the sacrifice stood tied to the Altar till it was offered; but as the Chaldees paraphraseth it, *It meaneth, Tie the lambe that is to be offered, with cords till ye come to offer him, and sprinkle his blood upon the hornes of the Altar* Joab in feare of his life is said to have fled to the Altar and to lay hold upon the hornes of it. 1 King. 2. 29. in which passage the Hebrew doctors say he was doubly deceived, first in that he thought to have refuge and escaping, for wilfull murder, and secondly in that he looked for safety by taking hold of it, whereas the refuge of the Altar, was on the top of it

וְיָרָא

[9] Vid. R. Sol.

in Ezech. 43

[1] vid. Aruch.

in voce.

[5] Mid-per. 3.

[1] Alaym, in
Berh babbechir,
perim.

וְהָיָה הָאֵלֶּת לְמִזְבֵּחַ עֹלֹת חֹטֵאת וְלֹא יִהְיֶה לָּהּ מִקְדָּשׁ כִּי יִהְיֶה הָאֵלֶּת כְּמִזְבֵּחַ עֹלֹת חֹטֵאת
 Rabbins say, saith David Kimchi, the Altar was no refuge: but for
 manslaughter committed unawares and but on the top of it. But whe-
 ther *Josh* or they were the likelier to be deceived in this thing.
 Heave to them to dispute between them: But this certainly
 cannot goe unobserved, that God in giving of the pattern of
 the Altar, was so punctuall for the making of hornes to it in the
 corners of it, as that that is a speciall charge, both about the
 Altar of burnt-offering *Exod.* 17. 2. *Thou shalt make the hornes of*
it upon the four corners thereof. And also about the Altar of incense
Exod. 30. 2. *The hornes thereof shall be of the same.* Now what
 the Lord intended to signifie by this so exact a prescription; it
 is not good to be too bold to go about to determine, yet we not
 unprofitably look upon them as a lesson for instruction: rea-
 ding to us that as the Altar signifieth *Christ*, who offered him-
 self upon himselfe, the manhood upon the Altar of the God-
 head, and at the double Altar, of sacrifice and incense typified
 the offering up of *Christ* at his death, and the continuall incense
 of his mediation, so the hornes of both Altars may well be con-
 ceived to signifie, the dignity vigor and merit of his death and
 mediation: upon which whosoever layeth hold by assured
 faith shall escape condemnation: and unto which (at the Priests
 to these hornes at every sacrifice mentioned) a sinner in every
 service is to make his addresse and application. *Job 13. 17.*
 It is not an improper conception of *Rabbi Solomon*, about the
 law concerning the cities of refuge. *Exod.* 21. 13. [w] that as [w] *R. Solin.*
 God enjoined them when they should enter into the Land of *Exod.* 21.
Canaan to appoint a place for the manslayer that had killed a
 man at unawares to flee unto, so that while they were in the
 wilderness God appointed them a place for refuge, upon such
 occasion, and that was the campe of the Levites. Now ahead-
 dition that followes in the next verse that they should take a
 willfull murderer from his Altar, to put to death, doth not on-
 ly confirme that his supposall, but it doth give some indication
 that even in the Land of *Canaan*, and when their refuge cities
 were set out, yet the Altar was then a Sanctuary for those that
 fled to it in such or such cases. A very eminent figure of delive-
 rance from condemnation by laying hold upon *Christ*: *veris.*
 [x] The

Of the Altar of burnt-offering.

[a] Mid. Kim-
oh, Did.

[x] The Jews dispute why *Jaab*, whom they hold to have been president of the *Sambadim*, and knew the law well enough that a wilfull murderer should not escape by the Altar, why he should flee thither: And they answer, that it was either to save his estate, which had he been slaine elsewhere had been forfeit: or to obtaine his buriall, which had he been Judged and condemned judicially, he had lost and been cast away unburied: But it seemeth rather that the occurrence which is mentioned immediately before, and which occurred immediately before, namely about *Abiathar*, did give him occasion to doe what he did: For though *Abiathar* were in the same fault with *Jaab*, in the matter of *Adonijah*, yet had he escaped death (being onely put from his office) upon these two reasons, because he had borne the Arke and was High-priest, and because he had been afflicted and partner with *David* in his afflictions; Under this latter predicament *Jaab* fell as well as he, and might hope for favour in that respect equally with him: And as for the former, *Jaab* indeed was not, nor could not be a Priest, yet, thought he, I will doe as much towards that as I can, that is, lay hold on the horns of the Altar, and there devote my selfe to God and his service by that solemne Ceremony, and it may be for these two considerations, *Solomon* will spare me, as he did *Abiathar* (For that the laying hold of the Altar in this kinde had a vow in it for the future, as well as a present safety, might be argued from the nature of the Altar, which made holy what touched it, and from the very circumstance of laying hold upon it.) But *Jaab* to the wilfull murder of *Ahio* and *Amasa*, had added contempt and opposall of the King upon *David*'s throne, which figured him that was to reigne over the house of *Israel* for ever, and therefore unfit to escape, and incapable to be any such votary.

[y] Mid. Kim-
sup. Meg. m. li
sup.

[y] A cubit above the first rising of the horns of the Altar, the square narrowed a cubit againe and so was now but 24 cubits every way, and so held onto that flat of it on the top where the fire lay: The cubit-ledge, that the abatement made to be as a bench round about, was *כַּזְמֵי הַלֵּל* the plate whereupon the Priests went, and stood about the Altar to lay on the pieces of the sacrifice, or to stirr them as they

they lay in the fire: And this helpeth us to judge concerning the manner and fashion of the horns spoken of last: namely, that they did not rise directly upright higher then the Altar it selfe, for then it had been impossible for the Priest to goe about the Altar upon this ledge, for the horns would have hindered if they had risen a full cubit square up hither: but their forme is to be conceived as was said before, namely, that they rose indeed up even with this ledge, but they so sharpened and bended outward when they came leuell with it, that the Priests had passage betwixt them and the Altar.

From the **צוּר** Circles of the Altar upward, which was four cubits, was that part which more peculiarly was called *Harel*, and *Ariel*, *Exak. 43. 15.* And *Harel* was four cubits, and from *Ariel* upwards were the four horns. He had described the graduall risings of the Altar hitherto in the verses before, in these characters and descriptions.

Verse 13. *The bottome shall be a cubit, and the breadth a cubit,* This was the Foundation of which we have spoken, a cubit high and a cubit broad.

And the border thereof by the edge thereof round about a span: The edge of this foundation was not sharpe as are the edges of stone steps, but it was wrought as are the stone borders of our chimney hearths, with a border of a span over: and so the blood that was poured upon this foundation could not runne off to the pavement, but was kept up that it might run downe at the holes forementioned, into the common-thore.

וְהָיָה גִבُّ הַזֶּבֶחַ And thus was the top of the Altar: The top of the Altar was also finished with such another bordering.

Verf. 14. *And from the bottome upon the ground even to the lower settle, two cubits.* Not that the foundation called here the lower settle, was 2 cubits thick in the flatnesse of it, as it lay upon the ground, for the verse before saith that the bottome was but a cubit, but that from this foundation, there arose a slope rising a cubit height, which was somewhat thicker then the body of the Altar presently above it, and so from the ground to the top of this rising, where the square narrowed were two cubits: and from the top of this sloping, where the square narrowed, to

the circuit, was properly but four cubits, but from the foundation five. And so though the Talmud speaketh differently from the Prophet (when it saith the foundation or lower settle was but one cubit high, and he, two: and when it saith the height from the lower to the higher settle, or from the foundation to the circuit was five cubits, and the Prophet saith but four,) yet do they both meane but one and the same thing, but understood as hath been spoken: namely, the one taketh the foundation or lower settle, barely as it lay flat upon the ground, and the other takes it with this cubitall slope rising from it, made leaning a cubit height to the body of the Altar: and this interpretation helpeth to understand that which David Kimchi professeth he cannot tell what to make of, and that is, why the upper settle which was narrower by two cubits in the square, is called the greater, and the lower, which was larger in the square, is called the lesser: The reason whereof is this, because the upper, though it were lesse in compasse, yet was larger in breadth, because this leaning slope rising that we speak of, tooke up a good part of the breadth of the lower, and so the walke upon it was not so cleere and large as it was upon the other.

And then the Prophet tels us, that when the body of the Altar was thus risen six cubits high to the upper settle, which the Talmudicks call the circuit, That thence Harel was to be four cubits, and from Ariel and upward, the four barres.

[1] Kimch. in
loc. Const. Lemp.
de Mid. p. 97.

[1] There are some that conceive that Harel and Ariel are indeed but one and the same word, though so diversly written, from whom I cannot much differ, as to point of Grammar, because the Letters *H* and *A* do admit of such alternancy in the language, yet me thinks the difference of the words should hold out some difference of the sense: and Harel to signify the Lords Mountaine, and Ariel the Lords Linn upon that Mountaine, the lower part at the hornes more properly Harel, and the upper more properly Ariel. But since the text gives the [2] name Ariel to all that part that was from the Roote of the hornes upward, we shall not much stick upon it. The word Harel, if you will construe it the Mountaine of the Lord, David Kimchi teleyou that it is as much as to say The house of the Lord, and because they

[2] Vid. R.
Sol. ibid.

they served other Gods in every place upon high hills, this which was the Hill of the Lord was but four cubits high: And if you will take the word *Ariel*, our Rabbins of happy memory, saith he, say the Altar was called *Ariel* (or the Lords Lion) because the holy fire that came downe from heaven conched on it like a Lion.

The word *Ariel* doth also signifie one exceeding strong, 2 Sam. 23. 20. and so doth *Arel*, E/ay 33 7. But take it whether way you will here, either for a strong thing or for the Lords Lion, the Altar was very properly so called, either because of the devouring of many sacrifices Lion-like, or because of the great strength and prevalency the people had by sacrifice, the Lord owning them wonderfully in that service, whilst gone about according to his will: or because of the strong Lion Christ, whom the Altar and Sacrifices did represent. *Jerusalem*, and especially *Zion the City where David dwelt*, is also called *Ariel*, the strong one, or the Lion of the Lord, because of its prevalency against all enemies whatsoever, whilst it continued to be the Lords, through the strength of those promises that were made unto it: but when it forsooke the Lord, and became prophane, it is threatned that it shall become as the other *Ariel*, or the Altar, where was continually abundance of shedding of blood and slaughter, E/ay 29. 1, 2.

The very top of the Altar was four and twenty cubits square, and this was called *מזבח* *Masrah*, or the *Hearth*, where, as we observe elsewhere, there were three fires continually burning, but especially one very great one for the sacrifices. And thus was the bulke and platforme of the Altar; It was a large pile of 10 cubits high rising by degrees, so as that at the foot it was 32 cubits on every side of the square, but at the top came to be but four and twenty.

The rising thus, 1 The base one cubit rising, and then the square lessened a cubit. 2 The body of the Altar rising plaine 5 cubits, and then lessening one cubit in the square. 3 A cubit rising againe, and the square lessening a cubit, and at the bench where it narrowed there stood the four hornes out at the four corners. 4 A rising againe one cubit, and a narrowing one cubit, and there was the bench where the Priests stood to serve. 5. And then a rising two cubits, and there was the *Hearth*.

Thus stood the Altar, and thus stood the Priests upon the highest bench to serve, but how came they up thither? If they could have gone up the steps that we have mentioned, namely, where the square still descended, yet was it unlawfull, because of that command *Exod. 20. 26*. But they could not goe up that way neither, for we have seene that between the first bench and the second there was five cubits rising, which is a measure farre beyond any mans stepping up: the way therefore for them to goe both to the top of the Altar, to their bench two cubits below the top, and to the other benches, as there was occasion, was thus provided.

[3] *Mid. per. 3.*

[3] There was a gentle rising causay (for so let us call it, they called it *כבש* *Cebbesb*) on the South side of the Altar 16 cubits broad, that beganne 32 cubits from the Altar foot and rose easily to the head of it in a gentle ascent, made of the same materials that the Altar was, of which hereafter, so that this causay lay out from the Altar two and thirty cubits on the South side, leaving on either side it four cubits breadth, which it wanted of the breadth of the Altar.

[4] *Gloss. in Tamid. per. ult.*

Maym. in beth habbech. per. 2.

[5] *Middoth ubi supra.*

[6] *C. Lemp. in Mid. pag. 112.*

[4] On the West side of it, there stood two tables, one of silver, on which they set and laid the vessels of the service: the other of marble which was called the *Table of the fat*, on which they laid the pieces of the Sacrifice when they were to bee brought up to the Altar. And there was also on [5] the same side of it, and (as [6] it is probably conjectured) made in the very side of the causay or rise it selfe, a place into which those birds that being presented to be offered, did prove unfit, were cast, till some convenient time to convey them away, this was called

[7] *Aruch in רבנות*

Rebubab, for so we may conclude: upon [7] *R. Nathans* credit who so readeth, though others differ: *שם נחמין פסולי*

[8] *Maym. in beth habbech. per. 2.*

[8] *And there* (saith the generall consent) *they laid up the birds unmeet for offering.* [9] On the East side of it,

[9] *Tamid. per. 1.*

was the place where they laid the guts and garbidge of the birds that were offered, and where he that cleansed the incense Altar poured downe the ashes he brought forth, and he that brought the first ashes from off the burnt offering Altar, did the like: But these things continued not long there after they were laid downe, but were speedily by some or other conveyed away:

By

[10] By the marble Table, which was called the *Table of the fat*, [10] *Tamid*
the Priests stood when they sounded their trumpets at the time *per. 7.*
of divine service.

[11] The ordinary way of going up this rise or causey, or
bridge, or call it what yee will, was on the right side of it, that [11] *Talm.*
is, on the East, and to come downe on the West, (onely upon *Zevach, per. 6.*
three occasions mentioned in the place cited in the margine, he
came downe the same way he went up, but backward,) and
this helps us somewhat to understand a story (which we shall
have occasion to looke after elsewhere,) related in *Joma*, [12] *Joma*
of two Priests going a strife who should first get up to cleanse *per. 2.*
the Altar of its ashes, (which was the first worke done in the
morning) the one of them thrust the other off the bridge and
broke his leg, because they went so neere the sides though they
had roome enough to have gone up in the middle without
danger, but the manner was not to goe up that way.

[13] As a man went up, first there was a little causey on the [13] *Majr*
East side, that brought him from the first beginning of this *ubi supr.*
great causey to the foundation of the Altar if he had occasion
to goe thither: And as he went up higher, when he was come
as high as the circuit, there was another to carry him off thi-
ther, if he had occasion to sprinkle blood upon the hornes of the
Altar: But above that I read not of any such come off, nor
that the Priests had not constant occasion to step off to the up-
permost ledge or bench, for there they used to stand continu-
ally when they were turning the pieces in the fire, or the like,
but because by the time that the rise was come up thither, the
step off was so easie, that a lesse matter then what deserved the
name of *סוּכָּה* a *bridge* would serve the turne.

Thus was the forme of the Altar and the ascent to it: but
I must mention here before I have done with the forme of it,
somewhat that was visible upon it, that had some reference al-
so to the forme of it, and that was, [14] *A red line that went*
round about it in the just middle betweene the bottome and the top, to be
a direction to the Priest, that they might sprinkle the blood above or be-
neath (for sometime they did the one and sometime the other, as
we shall shew when we treat concerning Sacrifice) as the occasi-
on called upon them to doe, and not mistake. For whereas some

[14] *Middoth,*
per. 3.

Of the Altar of burnt-offering.

blood was to be poured or sprinkled at the bottome of the Altar, and sours upon the hornes of it, some below, some above, to make sure that either of these should keep its right place and not transgresse, they set this line to be a bound between them.

[15] *Meym. ubi
supr. Talm. in
arvach. fol. 54.*

The materials and manner of working up this renowned pile, let the Reader take in the Talmuds and in *Maymonide* his owne words and expressions [15] *When they built the Altar* (say they) *they built it solid like a pillar and they made no hollow in it: but one brought whole great stones and little* (for an iron tool might not be used upon them) *and he brought mortar and pitch and lead; and mixt all and poured all into the great base that he had laid according to his measure, and so he built on upwards: and he put in the midst of the building a piece of wood or of stone at the South east borne according to the measure of the foundation, and so he put in the midst of every one of the hornes till he had finished the building; then he took away these pieces that were in the midst of the building, and so the South east borne was left without a foundation and the rest of the hornes were left hollow.*

[16] *Midd.
Per. 3.*

[16] These stones that made the Altar and the rise to it are recorded to have been gotten in the valley of *Bethaccerem*, a place mentioned in *Neb. 3. 14.* & *Jer. 6. 1.* and the same record tells us, *That twice a year the Altar was whited, namely at the Passover and at the Feast of Tabernacles: and the Temple whited once a year, namely, at the Passover: Rabbi saith, on the Eve of every Sabbath they rubbed the Altar with a map because of the blood; they might as well plaster it with an iron Trowell, lest that touching should defile it: for iron was made to shorten mans days, and the Altar was made for the prolonging mans life, and it is not fit that that which would shorten should be lifted up upon that that would lengthen.*

Thus was the fashion and proportion of the Altar the Lords Table, *Mal. 1. 7.* the holiness of it was such that it sanctified the gift. *Mat. 23. 19.* that is, whatsoever came upon it, being fit to be offered *וְכִי יִשָּׁחַט הַזֶּבֶחַ* The Altar sanctified whatsoever was fit for it. It is a Talmudicke maxime in the Treatise *Zevachim*, the very beginning of the ninth chapter: And at the seventh *Halachah* of the same chapter, they say, *That as the*

the Altar sanctified what was fit for it, so also did the rise of the Altar: and there they discourse at large what things if they were once brought to the top of the Altar might come downe and what might not, which we shall not insit upon.

Before we part from the Altar, we have yet one thing more to take into observation about it, and that is the base and wretched affront that ungodly Abaz put upon it, in not only setting up another Altar by it, but also in removing the Lords Altar out of its place, and out of its honourable imployment to give place to his. The story is 2 King. 16. He sends the patterne of an Idolatrous Altar from *Damascus*, and *Uriah* the Priest maketh one according to that patterne: and when the King came home and saw the Altar, he offered upon it his burnt-offering, meat-offering, drinke-offering, &c. And hee brought also the brazen Altar which was before the Lord from the forefront of the house, from between the Altar and the house of the Lord, and put it on the North side of the Altar, ver. 14. Rabbi Solomon expounding this place, conceiveth that by the Altar of the Lord is not meant the Altar properly and indeed, but some appurtenances that related and belonged to the service of the Altar, and this conclusion he produceth from two or three traditionall Promises: his words are these, *This Altar that he removed cannot be the brazen Altar that Moses made, for that was laid up; and it cannot be the Altar of stone which Solomon made, which indeed is called the brazen Altar in the Booke of Chronicles, for that could not be removed from place to place, but by pulling downe: and behold we have a Tradition, that the fire that came downe from heaven in the dayes of Solomon, went not off the Altar till Adonassab came and caused it to goe off, for he pulled the Altar downe: So that I cannot interpret the Altar here but of the lowers and bases of brass which served for the Altar, and stood beside it, them Abaz removed, &c.*

You need not marvaile if he goe alone in his opinion when you tooke upon it, and how it is strained, and especially from this pinch, because though the Altar of Solomon is called brazen, yet he holds it to have been of stone, and overlaid: were it of brasle or were it of stone, Abaz his modesty was not so much but that he would pull it downe to serve his turne as well as remove it. It appeareth by the Text alledged that *Uriahs* modesty

modesty was a little more then Abaz had; for he had set his Altar behinde the Altar of the Lord, betwixt it and the East gate, so that the Lords Altar was betwixt that new-found one and the Temple (it seemeth the space at the entring in from the East gate, was more open in the times of the first Temple then it was in the second.) But when Abaz comes, he removes *Solomons* Altar towards the North, and brings up his own and sets it in the place of it, and so does as it were supplant the Lord of his possession and usurpe upon it, putting the Lords Altar out of use as well as out of its place, and giving his owne the greatnesse because it was the greater, in the imployment for all the Sacrifices that were to be offered, both ordinary and extraordinary, both of the King and People: while the Altar of the Lord must stand by as a cypher, onely with this dignity, which was lesse then none at all, *The brazen Altar shall be for me to seeke to when I thinke good.* As for the departure of the divine fire from off the Altar, which had come downe in the daies of *Solomon*, of which our *Rabbis* speaketh, it is not unworthy some of the Readers thoughts: For the Temple was so oft prophaned, yea and sometimes shut up, before the captivity into *Babel*, as 2 *Chron.* 24. 7. & 28. 24. &c. that it is hardly to be imagined, but that the fire which had been continued from the descent of that divine fire, was at some of these times or other extinguished. And then *quære* how *Hezekiah* and *Josiah* in their reformation did for fire againe upon the Altar.

CRAP. XXXV.

The Contents of the Court betwixt the Altar and the North side of it, and betwixt the Altar and the South side.



Hemost ordinary and universall slaughter of the Sacrifices was on the North side of the Altar, and so is it declared at large in the Treatise [a] Zevachin through the fifth chapter, of which we have had occasion to speak before; The most holy offerings (say they) are slain on the North side, the bullock and the goat of the day of Expiation, their slaughter was on the North, and the taking of their blood in a vessel of the service, was on the North: The bullocks that were to be burnt, and the goats that were to be burnt, were slain on the North, and their blood to be taken on the North: The goats of the beginning of the months and of the solemn Feasts were slain on the North, and their blood taken on the North: The whole-burnt-offering most holy was slain on the North, the peace-offerings of the Congregation and trespass-offerings, were slain on the North, &c. and generally the greatest number of Sacrifices were slain on that side of the Altar: On that side of the Altar therefore were necessities and accommodations for that purpose and convenience, and those were especially these three, the place of the rings, the tables, and the hooks in the pillars.

מִן חֲסֹנָה לְבִמְצֵוֹתָיו [b] Eight cubits from the Altar Northward was the place of the rings, and that place was four and twenty cubits over towards the North Hill. מִצְדֵּי הַר [c] Now stairings were in six rows, four in a row, thus said say they were four rows, and six in a row, and there they slew the Sacrifices. These rings or staples rather, were fixed downe in the stones of the pavement, and either a bending hooke was fastned to these staples, that they might bring the necke of the beast under and hold him fast, or they drew down the necks of the beasts to be slain with cords to these staples and there fastned them, and so they had them at command to

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The space betwixt the Altar

slay them with facility, It is not much to be controverted whether there were six rowes of these rings, foure in a row, or foure rowes with six rings in a row; this doth not much break the square, since the same number of rings and the same compasse at ground remaineth still.

Here was the place where they tyed the sacrifices till they were killed and where they killed them: and this place is commonly called *מִזְבֵּחַ הַדָּם* The place of the slaughter: and to these rings they tyed the sacrifice with cordes, till they were to offer him, and to sprinkle his blood on the hornes of the Altar as the Chaldee Paraphrast renders the 27. verse of the hundred. and eighteenth Psalm.

Now although the command was strict and expresse that such and such sacrifices should be slaine on the North side of the Altar, Lev. 1. 10, 11, &c. that is in propriety, just betweene the Altar and North wall of the Court: yet where there were many such sacrifices to be slaine at once, so that this place of the rings was not able to containe them, then they killed them higher up in the Court, namely in that space that was between the Altar and the porch, but on the North side of it, as neere as might be in the place parallel to this place of the rings. This matter is handled and decided in *Tosaphia* on the treatise *Ceremonoth* in these words [d] Which is the North side of the Altar, where

[d] *Tosaphia*.
in *Ceremonoth*
per. 6.

is was fit to kill the most holy sacrifice? It was from the North side of the Altar, to the North side of the Court even just over against the Altar which was 30 cubits broad. The words of Rabbi Meir: Rabbi Eliener from Rabbi Simeon addeth the space from the Altar to the porch, even to over against the closets of the Butchering knives, which was 22 cubits. But Rabbi addeth the place where the feet of the Israelites stood, which was eleven cubits broad, and 187 cubits long: and the place where the feet of the Priests stood which was eleven cubits broad, and 187 cubits long: *מִן הַיָּמִין הַזֶּה הָיָה הַמִּזְבֵּחַ וְהָיָה הַמִּזְבֵּחַ מִן הַיָּמִין הַזֶּה הָיָה הַמִּזְבֵּחַ* From the side of the North wall, to the East wall of the Court: That is, along the North wall, from the West end of the Court to the East, for so both the measure of 187 cubits which was the just length of the Court confirmeth, and the same author in the next following chapter doth also illustrate in these

[e] *ibic. per. 70*

words [e] Rabbi Jost saith, all the Altar may be understood for North.

Northward: As it is said, and he shall kill it on the side of the Altar, Northward before the Lord. Rabbi Josi from Rabbi Judah saith, From the midst of the Altar Northward was in the North, and from the midst of the Altar the other way was in the South: And so Rabbi Josi from Rabbi Judah saith also: There were two windows in the house of the butchering knives opening toward the West, and eight cubits from the ground, so that the Court might be fit for eating of the most holy things, and for the killing of the lesser holy sacrifices, even behind the oracle. From both which allegations taken up together, we may observe, 1. That the Israelites had a standing on the North side of the Court as well as on the East, which though it was not nor indeed could be exactly eleven cubits broad as was their station at the East end, yet was it a station for them as well as that: And our author when he speaketh of the place where the feet of the Israelites trod, of eleven cubits broad, and of the place where the feet of the Priests trod of eleven cubits broad: he meaneth not that there was such a space for the Israelites and the Priests to stand in all along the North side of the Court as there was in the East, but his meaning is this, that when the sacrifices to be slain on the North side of the Altar were exceeding many indeed, that rather then want room to kill them, they should not only slay them in the place of the rings, but even in the standing of the Priests and Israelites at the East end, namely so farre on that ground, as lay even with that space that was on the North side of the Altar: and so might they use the like space all along the North side of the Court for the same purpose even to beyond the West end of the Temple. 2. That the house of the butchering knives, called *בית המזבח* was in that end of the porch that pointed Northward, and that the doores thereof were behind the porch Westward, even where the wing of the porch stood out more Northerly then the breadth of the Temple and extended: and there the going up to these doores was by steps even eight cubits high: and the reason why the doores were there, rather then in the front or the end of the Porch, was because the passage to them there, tooke up the least room, and was the least hindrance in the Court.

וְהָיָה הַמִּזְבֵּחַ לְפָנֵי הַיְיָ וְהָיָה הַיְיָ לְפָנֵי הַמִּזְבֵּחַ [] Four cubits 1. *Midd. p.*

cubits from the North side of this place of the rings there stood marble tables upon which they washed the inwards of the sacrifice, and cut it up into pieces: and four cubits further North, there were the pillars on which they hung up the sacrifice upon hooks that so they might flea it: These pillars the Jews call **פולין** which [g] *Aruch* interprets **עמודים קצרים** pillars low or shorty (it may terme the word is taken from the latine *Nanus*, and so the treatise *Parab.* speaketh of a red cow **פולין** low and small, *Nanus & minutus*.) Now these pillars were not those that supported the cloister on this North side of the Court, but low pillars set by these or joyning to them, [i] eight in number, over the heads of which were laid transverse beames of cedar, and hookes of iron fastned both in these beames and in the pillars, on which hookes they hanged up the beast slaime for sacrifice, that they might the better come at him to flea him: The pillars had every one of them three hookes in them, one above another, that they might be fit for beasts of severall bignesses and sizes. And before these pillars, or rather, before the space that was between the pillars (so that one might easily passe betwene) stood the marble tables, on which, after that they had given the entrails of the beasts their first washing in the *washing room* mentioned before, they washed and drest them a second time and made them fit and faire for the Altar, and on which after they had flead the beast as he hanged upon the hookes, they cut him in pieces according as he was to be cut and divided for his laying on the Altar to be offered up.

From these low pillars to the North wall of the Court were eight cubits, and this was the place and space for *Israel's* standing on this side the Court: for though these pillars spoken of did not beare up the cloister under which the people stood, yet did they stand so even or close to those pillars that did, that from these pillars we may, and the Jews doe count and measure the space of the *Israel's* station on this side, and it was three cubits narrower then their standing at the East end. Thus was the space taken up that was between the Altar and the North side of the Court, now let us come to view this space on the other side of the Altar toward the South: Where first the **פולין** Can-

[g] *Aruch in*
פולין

[b] *Parab. per.*
2.

[i] *Mid. per.*
3. *Tamid. per.*
3. *Pesachin per.*
5.

sey or Rise that went up to the Altar took up two and thirty cubits: even just as much space on this side, as there was betwixt the Altar and the further side of the rings on the other. But here a question may not improperly be moved out of the Arithmetick of the Talmudicks about the measure of the Altar, and the rise of it, which they hold out: for they say expressly that [k] the Altar was two and thirty cubits square, and that [l] the rise on the South side was two and thirty cubits long, and yet summing up both together, they say that [m] the Altar and the rise were but sixty two cubits: whereas according to the two particulars named they should be sixty foure: But the reason of the account is from this, either because they reckon the length of the *rise* or *rise*, not from the outside of the foundation of the Altar, but from the narrowing of the Altar above the Circum, for thither did the Causey bring them and land them there, as the ordinary place of their vertice, when they went to besprinkle the horns of the Altar with the blood of the sacrifices: or else because they reckon not the two first cubits of the rise or the very entrance upon it, it being so flat and neare to the ground, as that there was so much of the rise gone, before there was any stepping off to the bridge that went to the foundation of the Altar: And yet though they doe sometime account thus of the Altar and the *rise* that they tooke up but 62 cubits, yet in distributing the 137 cubits of the Courts breadth into particular spaces they then allow, as they cannot doe otherwise, 32 cubits to the Altar, and as many to the rise: for the particulars are thus: (that we may see them againe.)

From the North wall to the pillars 8 cubits.
The place of the marble tables, 4 cubits.
From these tables to the space of the rings, 4 cubits.
The space of the rings it selfe, 2 cubits.
From the rings to the Altar, 8 cubits.
The Altar it selfe, 32 cubits.
The rise or causey, 32 cubits.
From the rise to the South wall 2 cubits.
In all 137 cubits.

Now these five and twenty cubits which were between the

[k] *Mid. per. 3.*
[l] *Ibid.*

[m] *Ibid. per.*

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foot of the rise and the South-wall, is given account of by the treatise Middoth in these words: וְחִסּוּר בֵּין חֲבֵט לְחוֹל וְחִסּוּר בֵּין חֲבֵט לְחוֹל. And the residue of space which was between the rise and the wall, was also a place of low pillars.

These were some sacrifices slain on the South side of the Altar as well as these that have been mentioned were on the North: There were sacrifices which were called קֹדְשֵׁי חֲבִיטִים *The holy of holies or the most holy sacrifices*, and those were the burnt-offering, sin-offering and trespass-offering and others reckoned before, and these were indispensably tied to be slain on the North side of the Altar, or at least on the North side of the Court as hath been spoken: And there were offerings which were called קֹדְשֵׁי קְלִיִּים *The lesser holy things*, and these might be slain in any part of the Court and were not bound to that side: as קֹדְשֵׁי קְלִיִּים *Thanksgiving-offerings and the Nazarites ramme which were lesser holy offerings*, were slain in any place of the Court: Peace-offerings which were of the lesser holy things, were also slain in any part of the Court, and so were the firstlings, the tentles and the Passover, which were also reckoned as lesser holy things. Now although they speak of any part of the Court, as permitted to slay the sacrifices in, yet most especially have they reference to the South side of the Altar in opposition to the North, and the South side understood in that latitude, as the North side was when extremity and multitude of sacrifices put them to it: For when the sacrifices were no more then what could be killed within the very compass between the North side of the Altar and the North wall of the Court, they were slain there, but when numerousness of sacrifices urged [v] all the North side of the Court from East to West ends, and as far South as to the middle of the Altar, was used to slay the beasts in, and all that, was accounted as the North: So on the South side of the Altar, there were marble tables and low pillars for the very same use that there were on the other side of the Altar, namely for the flaying and cutting up and washing the entrails of the sacrifice, but when greater store came than that very space just between the Altar and the South wall would contain, then all the South side of the Court

[a] Zevachim.
per. 5.

[n] Thanksgiving-offerings and the Nazarites ramme which were lesser holy offerings, were slain in any place of the Court: Peace-offerings which were of the lesser holy things, were also slain in any part of the Court, and so were the firstlings, the tentles and the Passover, which were also reckoned as lesser holy things. Now although they speak of any part of the Court, as permitted to slay the sacrifices in, yet most especially have they reference to the South side of the Altar in opposition to the North, and the South side understood in that latitude, as the North side was when extremity and multitude of sacrifices put them to it: For when the sacrifices were no more then what could be killed within the very compass between the North side of the Altar and the North wall of the Court, they were slain there, but when numerousness of sacrifices urged [v] all the North side of the Court from East to West ends, and as far South as to the middle of the Altar, was used to slay the beasts in, and all that, was accounted as the North: So on the South side of the Altar, there were marble tables and low pillars for the very same use that there were on the other side of the Altar, namely for the flaying and cutting up and washing the entrails of the sacrifice, but when greater store came than that very space just between the Altar and the South wall would contain, then all the South side of the Court

[v] *Ibid.* per. 8.

was permitted for that use, even as farre as the middle of the Altar betwixt North and South.

The five and twenty cubits space therefore that wee are to give account of betwene the South wall of the Court, and the foot of the rise of the Altar, were thus parcelled. 1. There were eight cubits from the Court wall to the pillars, as there were on the North side, and this was the breadth of the Cloister, and the standing of Israel on that side the Court. 2. The disposall of the Tables as on the other side before the pillars took up foure cubits. 3. And then the thirteene cubits betwene these and the foot of the Altar rise, was partly (as is probable) taken up with some rings as on the North side though not so many (for they needed not) and partly with some plaine pavement next to the rise, that the Priests might have access to it the better.

CHAP. XXXVI.

The space betwixt the Altar and the Porch.



He Altar stood before the gate or entrance of the Porch, that gave access into the Temple, and the space between the foundation of the Altar and the foundation of the Porch [a] was two and twenty cubits: But there was not so much cleare ground or plaine pavement and

[a] *Mid. p. 73.*

passage betwene them, for the staires of the Porch being in number twelve and every step a cubit broad besides the halfe pace or enlarging at every third step, caused that these steps lay downe a great way in the Court towards the Altar, and took up a good space of these two and twenty cubits. Every one of these steps was halfe a cubit high, and thereupon the whole rise ariseth to be six cubits from the ground to the landing in the

The space betwixt the Altar

the porch, so that he that stood in the Porch gate, his feet stood even and leuell, with his feet that stood upon the *Circus* of the Altar: [b] Upon these steps of the Porch the Priests stood when they came out from burning incense and blessed the people.

As concerning the space betwixt the Porch and Altar, these things are remarkable about it.

[b] *Tamid. per.*

1. [c] That no man might come upon this space that had any blemish upon him, nor any man might come here bare headed: the reason of the former restraint is easie to be apprehended, because of the holiness of the place, being so near both to the Altar and the Temple; and the reason of the latter is, because in their greatest devotions they used to cover their head, and therefore none might come bare headed into so devout a place.

2. That no man might stand upon this space, or stay within it, while the Priest was burning incense in the holy place.

[d] *Maym. in*

Tamid. in per.

3. [d] For whilest they burned incense in the Temple every day, all the people departed from the Temple, so that betwixt the Temple and the Altar there was not a man till he that burned incense came forth. And so at the time that the High-priest went in with the blood of the sin-offering, which was also to be sprinkled within, all the people withdrew from between the Altar and the Temple, till he came forth againe: And because they might know the time when to withdraw from this space at the daily incense, the *Sagan* or President of the service called to the Priest that was within the holy place with a loud voice and gave him notice when he should begin with the incense, saying to him, *Offer the incense*, and as he spake thus, the people withdrew: The reason of this custome I shall not be curious to looke after, but whether the Ceremony did not seeme to resemble, how far distant all men are from having any share with Christ in his intercession, which the offering of the incense resembled, he it left to the reader to consider.

3. In this space between the Temple and the Altar, was the murder committed upon *Zacharias* the son of *Barachias*, as our Saviour mentioneth *Mat. 23. 35.*

Now there are various conjectures who this *Zachary* should be: Some thinke of *Zachary* the prophet whose booke of prophecy we have in the old Testament. Some suppose it might be

be John Baptists father, and some conceive that Christ speaketh there predictively, foretelling that they should slay Zachary the son of Baruch in the Temple, the story of which Josephus giveth in lib. 4. de bel. i. 19. But the Talmudists doe help us to understand it of Zacharie the son of Isekiada, who was stoned by the people in this place in the dales of King Josiah, 2 Chron. 24. Why he is called the son of Baruchim and not the son of Isekiada is not a place here to dispute: the Jerusalem Talmud hath this story concerning his slaughter, which may give us cause to thinke, that our Saviour spake according to the common received opinion: and was understood to meane Zachary the son of Isekiada, though for speciall reason he calleth him the son of Baruchim [e] Rab. Johanan saith, eighty thousand young Priests were slaine for Zacharies blood. R. Jodan asked R. Aba, where slew they Zachariam? In the Court of the women, or in the Court of Israel? He saith to him, not in the Court of Israel, nor in the Court of the women, but in the Court of the Priests, &c. And seven transgressions did Israel transgresse that day: They slew a Priest, a Prophet, a Judge, shed innocent blood and defiled the Court, and the Sabbath, which was also the day of expiation. And when Nebuzaradan came thither he saw the blood bubling. He saith to them, what meaneth this? They said to him, it is the blood of bullocks and rams and lambs which we have offered upon the Altar. Presently he brought bullocks and rams and lambs and killed them, and as yet the blood bubbled or reeked above theirs. And when they confessed not, he hanged them up. They said, the Lord is pleased to require his blood at our hands. They say to him, it is the blood of a Priest and Prophet and Judge, who prophesied to us concerning all that thou hast done to us, and we stood up against him and slew him. Presently he brought eighty thousand young Priests and slew them: And still the blood bubbled: Then he was angry at it: and said to it, what wouldest thou have? that all the people should perish for thee? Presently the holy blessed God was filled with compassion and said: what is this man that is but flesh and blood, filled with pity towards my children, and shall not I be much more? of whom it is written For the Lord thy God is a mercifull God, he will not forsake thee nor destroy thee, nor forget the covenant of thy fathers: Presently he gave a signe to the blood and it was swallowed up in the place. R. Johanan saith the 80000. young Priests fled to the midst of the chambers of the Sanctuary, and

[e] Talm. Yerush. in Taanith. fol. 69.

The space betwixt the Altar and the Porch.

they were burnt, and of all them, none was left but Jafus the son of Jazadeck, as it is written, It was this a brand plucked out of the fire? Zech. 3. 2.

In this space between the Altar and the Porch, there stood the Laver, but not directly before the Altar, but removed towards the South, so that it stood betwixt the rise of the Altar and the porch, as we shall observe in the viewing of it by and by. But the *Talmud* speaketh of a Vessel, which by its relation appeareth to have layn directly betwixt Porch and Altar, which it calleth *Migrephab*, but what to english it, is not very ready.

The Treatise *Tamid* speaketh thus of it, [f] They (that were to goe into the Temple to burne incense, and to drusse the lamps) came between the Porch and the Altar, one of them taketh the *Migrephab* and rings it between the Porch and the Altar; one man could not beare another speake in Jerusalem, because of the sound of the *Migrephab*. It served for three things: The Priest that heard the sound of it knew that his brethren the Priests were gone in to worship, and he ran and came. A Levite that heard the sound of it, knew that his brethren the Levites were gone in to sing, and he ran and came. And the chiefe of the stationary men brought them that had been uncleane and set them in the gate of Nicanor. Now what kinde of thing this *Migrephab* was, I finde but little light towards an exact resolution. [g] Some say it was a great vessell which they rung to make a sound, but of what fashion, and whether for any other use also, they leave uncertain.

The *Chaldee* renders מִגְרֵפָב by מְרִימָה in Exod. 38. 3, &c. which seemeth to be the same word with this that wee are about, and so he understands it to meane some of the fire-shovels that belonged to the Altar, which being either rung upon, or shoveld upon the pavement, would make a loud noise being of brasse, and very big.

The Jewes upon the sound of this and divers other things at the Temple do hyperballize thus, [h] Even from Jericho they heard the noise of the great gate of the Temple when it opened. From Jericho they heard the ringing of the *Migrephab*. From Jericho they heard the noise of the Engine that Ben Kattin made for the Laver. From Jericho they heard the voice of the cryer that called them to their services. From Jericho they heard the sound of the pipe. From Jericho they heard

[f] *Tamid*.
7. 5.

[g] *Gloss. in*
Sanhedrin ibi.

[h] *Tamid*.
7. 3.

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heard the sound of the Cymbal. From Jericho they heard the sound of the song. From Jericho they heard the sound of the Trumpets. And some say also, the voice of the High-priest when he uttered the name Jehovah on the day of expiation, &c. The truth of which things is not to be pleaded, seeing it is apparent that they are uttered by way of hyperbole, onely it may not be improper to observe how common the phrase was, *From Jerusalem to Jericho*, which is also used in Luke 10.30.

CHAP. XXXVII.

Concerning the Vessels and Ustensils of the Temple.

SECT. I.

The Laver. כִּיֹּר



He first command of making the Laver, and the end of it being made, is related in Exod. 30.18, 19, 20. Sec. in these words, *Thou shalt make a Laver of brass and his foot of brass, to wash withall, and thou shalt put it between the Tabernacle of the Congregation and the Altar, and thou shalt put water therein, For Aaron and his sons shall wash their hands and their feet thereat, when they goe into the Tabernacle of the Congregation, they shall wash with water, that they dye not, or when they come near the Altar to minister, &c.*

And the making of it is related in Exod. 38.8. *He made the Laver of brass, and the foot of it of brass of the looking glasses of the women assembling, which assembled at the dore of the Tabernacle of the Congregation.* The measures and the receipt of it is not at all described: The Holy Ghost hath left it undetermined what was the forme or the cize of it, but hath given notice onely of the materials of it and the end: It was made of the brazeri

F f 2

Looking-

Looking-glasses of the women that assembled at the doore of the Tabernacle: The Septuagint expresseth it, of the *Fasting women* which *fasted* at the doore of the Tabernacle, reading *מְרִימָה* for *מִרְיָם*: The Jerusalem Targum, with which also Jonathan agrees, reads it, of the Looking-glasses of the modest women, which were modest at the doore of the Tabernacle; which *Aben Ezra's* glosse upon the place helps us to understand thus, *It is the custome of all women (saith he) to looke their faces in Looking-glasses every mornin^g, either of brasse or glass, that they may see to dresse their heads; but behold there were women in Israel that served the Lord, that departed from this worldly delight, and gave away their glasses as a free-will-offering, for they had no more use of them, but they came every day to the doore of the Tabernacle of the Congregation to pray and to heare the words of the commandement: The end of it was to wash the hands and feet of the Priests, but the most ultimate end was to signifie the washing and purifying by the spirit of grace, which is so oft called water in the Scripture; and so the sprinkling of the blood of the Sacrifice, and the washing in the water of the Laver, did read the two great Divinity Lectures, of washing by the blood of Christ from guile, and by the grace of God from filthinesse and pollution.*

The size and measure of the Laver, at the second Temple, is not described neither, only we have these things recorded of it in the Antiquities of the Hebrew writers.

1. That it stood between the Altar and the Porch, as the Primitive appointment was, *Exod. 30. 18.* but not just and directly between them, but *מִשּׁוֹר כְּלִי מִזָּהָב* [a] a little aside toward the South. And the reason given for the placing of it there, is this; [b] *Because it is said, And the Altar of burnt-offering at the doore of the Tabernacle of the Congregation: meaning that the Altar was to be before the Tabernacle of the Congregation, and the Laver not to be before the Tabernacle of the Congregation, but it was set a little aside toward the South.*

2. That at the first it had but two spouts or cocks out of which the water ran, at which they washed, but that in after-times [c] *Ben Kaitin* made 12 spouts or cocks to it, *יב יב* as the Mishneh recordeth in the Treatise *Joma*: It calleth the cocks

[a] *Mid. per. 3. Sed. 6.*

[b] *R. Sol. in Exod. 30. ex Zevachim.*

[c] *Joma per. 3.*

[d] *Aruch in*

פ' יב יב *popr*, [d] because (saith *Aruch*) they were at the paps of a

woman, and water ran out of them, at which they washed their hands: and so Rabbi Solomon charactering the Laver, saith, [e] It was like a great Cauldron, and it had paps (or cocks) that voided water out of their mouths: Now the Gemara of the Babylon Talmud upon the Mishneh cited, disputing the case why Ben Kattin should make 12 spouts to it, they resolve it thus, That the Tradition was, that he made so many that the 12 Priests his brethren which had to do with the daily sacrifice might wash themselves at it all together: we observe in its due place, that there were so many Priests employed about the offering up of the daily sacrifice, some for one part of the service, and some for another: Therefore this Ben Kattin being a Priest himselfe, did so provide that these many Priests that were to be employed together, might also stand and wash together: and by this that so many might wash together at the severall cocks of it, it appeareth to be a vessell of great reception and capacity.

[e] R. Sol.
ubi supra.

3. There is frequent mention among the Talmudicks of an appurtenance to the Laver, which they call מוכני כוור which before we can english, will cost some inquiry. The Mishneh even now cited, recordeth that as Ben Kattin made the cocks for the Laver, so also that he made מוכני לכיור the Mukene to the Laver, that the water of it might not be uncleane by standing all night. And so in the Treatise Tamid [f] where it is discoursing of the Priest that should cleanse the Altar, going to wash his hands and feet at the Laver, it saith, That his fellows heard the sound of the wood which Ben Kattin made, the Mukene for the Laver: The Gemara upon the former place disputes מוכני [g] what is the Mukene? Rabba saith it is a wheele: And so saith Aruch מוכני גלגל היא [h] The meaning of Mukene is a wheele: Now in what place and to what use this wheel was, is now all the question: [i] some say it was to let downe the Laver into the Well, to fill it with water, or to let it lie in the Well all night: and so there is speech in the Treatise Zevachim of [k] drawing and fetching up the Laver out of the molten sea which Solomon made, for it was let downe into that all night, lest the water of it should be polluted by standing all night in it.

[f] Tamid per.
1. Sol. 4.

[g] Joma fol.
37.

[h] Aruch in
מוכני.

[i] Gloss. in
Mishnah in
Tamid. vld.

[k] Zevachim
per. 5.

[k] Zevachim
per. 2. fol. 12.

But when we observe the greatnesse of this Laver that we are speaking of under the second Temple, at which, as hath

been related, 12 men might stand round and wash together; and when we consider that there was no Well neere to the place where the Laver stood, by divers pieces, it will appeare a thing unimaginable, that one Priest should let downe the Laver into the Well and fetch it up againe full of water, for the Treatise *Tamid* makes, the dealing with the *Mukene* of the Laver (be it what it will) to be but one Priests worke. I do not remember that I have read of what matter the Laver of the second Temple was made, whether of brasse, or stone Conduit-like: for to hold it of wood is very unsuitable to the exceeding great statelinessse of the Temple in other things: yet were it of wood, it would have been a very hard taske for any one man to manage it in that manner as they doe a bucket in a Well, be the Engine of *Ben Kattin* making never so active, and cunningly contrived; [1] and therefore *Maimonides* leaves it as a thing of doubtfulnesse, about letting it downe into the Well; for, saith he, *they let it downe into a gathering of waters, or into the Wel, and on the morrow drew it up, or they filled it every day in the morning.*

[1] *Maym.*
ubi supr.

Therefore by the *Mukene* of the Laver, I see not what else can be understood, then some contrivall either found out, or at least the cost of it discharged by *Ben Kattin* the Priest, whereby water was drawne up and forced by the wheel in the *Wel-room* in some singular conveyance to fill the Laver when there was occasion: Not that the Laver was stirred out of its place or needed any such removall, but (as it is knowne by common experience,) water by the working of a wheele was carried in pipes into it at pleasure. So that whereas the standing of the water in it all night, did make that water uselesse and unlawfull for that end that the water of the Laver was to serve unto, it either was evacuated over night, when the worke of the day was done, or if it stood all night it was let out in the morning by the Priest that was to do the first worke of the day, (namely who was to cleanse the burnt-offering Altar of its ashes,) and he had no more to do to fill the Laver againe, but only to goe into the *wel-room*, and there to draw at the wheel a while, and that brought up water by conveyances Into it: So that now to give an English translation to the word מוקנה *Mukene*, we may

may very well call it the *Engine* of the Laver, and so doth [m]ⁿ Arab wh^o
 Rabbi Nathan give us some encouragement to do, when he tells^{sup}
 us that it is a Greek word, and I suppose he means the Greeke
 word *Μαχάρι Μηχίνα*, an *Engine*.

4. There was never to be so little water in the Laver, but that it might be sufficient to wash four Priests a rowe: and the reason of this Tradition *Baal Turim* would derive from this, [n] because the word *אֶרְבָּעָה* which is used for this washing, [n] *Baal ba-turim* in *Exod.* *Exod.* 30. 18. is observed by the Masoreth to be used in all four times: But a reason something more rationall is given by others, and that is this, [o] Because it is said, *And Aaron and his sons shall wash thereat*, now these were four, *Aaron, Eleazar, Ithamar,* [o] *Maym. ubi* *supr.* *and Phinehas.*

5. Their manner of washing at the Laver, was thus, [p] He laid his right hand upon his right foot, and his left hand upon his left foot, and the cock or spout running upon them, he thus stood stooping and washed hands and feet together: And he that went about the service with unwashed hands and feet in the morning, was liable to death by the hand of heaven: And none might enter into the Court to do the service there till he hath bathed, yea though he were cleane: And in the service he must stand upon the bare pavement, so that here was exceeding hard and bitter service all the winter when he must bath his body in cold water before he enter, and wash hands and feet in cold water being entered, and stand in thinne linen and on the cold stones all the while he was there. [p] *Id. ibid. R. Sol. in Ex. 30.*

SECT. 2. *Solomon, ten Lovers.*

• King. 7.

IT is not much important to question and search whether the Laver made by *Moses* in the Wilderness escaped the fate of time and survived to be set up in *Solomon's* Temple, [a] as some Jews assert; but it is pertinent to observe, that were it, or were it not, *Solomon* made exceeding great provision in that case, and to that end, for which the Laver was ordained, and as

[a] *Vid. D. Kimch. in 2 Chron. 4.*

in all other particulars of the Temple he shewed and provided for magnificence as well as he did for necessary use and for conveniencies: so in this provision for water for the occasions of the Temple, he did not only take care for abundance, but he did it with that cost and sumptuousnesse, that only himselfe in the other things he did can shew a parallel. I beleeve neither any story, nor any Founders Art, did or will ever shew such master-pieces of Workmanship in that skill and in that mettle, as were his Lavers and his molten Sea: and the Holy Ghost hath been as copious and precise in the description of these two, but especially of the former, as in any piece of Art or Workmanship, especially of that bignesse in all the Scripture.

The great addition that *Solomon* made to the first patterne, in the number of Candlestickes, Shewbread tables, and Lavers, was not onely in state neither, but something in figure seemeth to have gone along with it; namely, that there might be signified the abundance of light, bread of life, and Purifying, that was to be exhibited in and by him whom the Temple did represent: And as *Moses* his single parcels did hold out a signification of these things themselves, so his decuplated number did hold out the happy abundance of them to be found in him that is all light, life, and holinesse.

The Lavers, ten in number, and all of one mold, size, and fashion, were for the washing of the parts of the Sacrifices that were to be washed, as the Sea was for the bathing of the Priests. Their situation was five on either side the Court, over against the Altar and place of slaughtering, as evenly and conveniently as they could be set: For howsoever [b] some of the Hebrew Doctors have been of a mind, that all the ten Tables of shewbread that *Solomon* made stood on one side of the house, and the Table that *Moses* made just in the midst of them, and the like by the ten Candlesticks and the ten Lavers; yet is the Text so plaine about the Lavers that they were placed five on the one side of the house and five on the other, 1 *King*. 7. 39. that it do not only put the matter out of all doubt for them, but it doth confirme the like for the two other sufficiently, if there were no other confirmation.

The

The fashion of every one of the Lavers (for by any one of them you may view all the rest) is described by the Holy Ghost to this purpose,

First, there was a flat piece of brasse, of a very great size for length, breadth, and thicknesse, borne upon four wheels: such pieces are not to be seen in these our daies, and it is great oddes that no daies have shewed such but only these; for every piece is said to be *four cubits long, and four cubits broad, and three cubits high*: and since in the world we cannot finde a piece of brasse to parallel them withall, we must compare them to something of another materiall, and so let us liken them for proportion to a stone or marble Table of these dimensions. The *Sepu- gins* (by what misprision, it is hard to tell) have made the length of every one of them five cubits & the height six, and so [e] *Josephus* who constantly followeth them hath followed their error, upon which mistake we shall not spend time: that that [d] *Rabbi Solomon* giveth occasion to scruple at, is better worth looking after, and that is, whether when the Text saith that the height of every piece was three cubits, it mean that it was so thick, or that the upper side of it was so farre from the ground as it lay upon the wheeles. Of these two things the latter seemeth to be the more probable upon these two considerations.

[c] *Jos. Antiq.*
[8. cap. 2.
[d] *R. Solom.*
1 Kings 7.

1 Because it is not said, *the thicknesse*, but *the height* of it was three cubits, as shewing that it meaneth not the massy thicknesse of the piece, but that as it stood supporting the Laver, the surface of it was so high from the ground.

2. There was no need of so vast a thicknesse, either for the weight that it was to carry, or for the sumptuousness that it was to bear, but half such a thicknesse would more then abundantly discharge both the one and the other. And therefore the conception of our *Rabbi* is very probable, and not unfit to be entertained, and that is, that whereas the wheeles are said to be a cubit and an halfe high, *verf. 32*. it is not to be understood of the full height of the ring of the wheele, but of the height from the ground to the axletree or laying on of this massy piece of brasse, and that this piece was a cubit and a halfe thick & false, and so the surface of it lay three cubits high from the ground.

Gg

These

These huge pieces of brasſe are called by the Originall מַסָּבָה (which word the Lxx and *Josephus* reſeive in the Greeke, and write it *Μαζαβά*) which our English hath well rendred *A Baſe*, and ſo hath the *Chaldee* מַסָּבָה by the very Greek word *Βασις*; For as when *Mofes* was commanded to make the Laver, he was alſo commanded to make מַסָּבָה his Baſe *Exod.* 30. 8. (which our English hath tranſlated *his ſtand*; not to be conceived a long leg or ſtanke whereon the Laver ſtood, but ſome flat maſſy piece of brasſe wheieupon it was to ſit) ſo for the ſetting and ſetting of theſe Lavens, this baſe of this ſize and deſcription was מַסָּבָה as [e] the Rabbinis ſtile is a ſeat or ſettle for the Laver to reſt upon.

[e] R. Levi
Verſen & D.
Kinck. in 1
King. 7.

Now whereas it is ſaid, that every baſe had foure brazen wheeles, *verſ.* 30. it is not to be ſo taken as to apprehend that they ſtood two and two on a ſide, as our Coach wheeles or Waggon wheeles do, but as the baſe was ſquare, ſo there was a wheele on every ſide the ſquare. And this appeareth at *verſ.* 32. where it is related, that the wheeles were under the borders, and we ſhall obſerve by and by, that the borders were on every ſide. The wheeles that *Ezekiel* ſaw in his viſion, chap. 1. were placed in the like poſture, namely, ſtanding ſquare and not one edging before another.

Thus lay the baſe upon his wheeles: And now for the working of it up unto its compleatneſſe; we are firſt to obſerve two rowes of brazen ſtaves or bars (but not very long) molten of the ſame piece with the baſe, ſtanding up, one rowe upon the very edge of it round about, and the other ſtanding a little more inward, (and that but a very little) upon it. Theſe are thoſe that the Text calleth מַסָּבָה, and which word almoſt all the learned in the language both Jewes and Chriſtians, do ſay doth ſignifie מַסָּבָה מַסָּבָה מַסָּבָה ſtaves or bars ſet in rowes like the ſtaves of a Ladder, and which, if I may make ſo homely a comparison, I may reſemble to the ſtaves of a Cart ſtanding on either ſide it; ſave that this had ſtaves all about, and theſe too, in a double rowe, whereas a Cart hath but ſingle.

Between this double rowe of ſtaves, there was a border or board of brasſe, if I may ſo term it, put between and ſtood up between

tween them all about upon every side of the square, upon which border were ingraven the representation of Oxen, Lions, and Palme trees. This border in the Originall is called *מחיצה* and that in the plurall number, not because the row of the bordering was doubled as the row of staves, but because the one border went about upon every side of the square; and under the border on every side stood a wheele.

At the foot of the flaves and border, namely, upon the very edge of the bafe outward, there were large shelves of braffe laid round about, not level as our shelves that we fet any thing upon, stand againft a wall, but floping and defcending much after the manner as weather-boards are laid over windowes to put off the raine. The Hebrew Text calleth thefe מַשְׁכָּנִים לַמִּזְבֵּחַ *Appendices made in a defcending manner*, rendered by the Italian, our English and fome of the Rabbins, *additions made of thin worke*: The ufe of thefe shelves or additions, was, that upon them the Priests might wafh what they had to wafh, and the filth by reafon of the flope of the shelves or benches might ftill run off: For the wafhing of the parts of the Sacrifice, was not in the Laver it felfe, but in water running out of the Laver in cocks and fpouts, which ran upon thefe benches or shelves, and they caft the water, both from off the edges of the bafe, and from off the wheelles which flood under them as under a covert.

At the head of the rowes of the flaves, there was כן מסעל *a Basi above, v. 29.* that is, some rest or settle edging inward, upon which the sides of the Laver did rest as it faced downe into its bafe. *David Kimchi* conceiveth that it may meane a bench, or rest קיטון בו מסיבין *whereas to set a tankard,* or some lesser vessell by which they tooke water out of the Laver: but if it be considered how high it was to the top of the Laver, this will be found a very improbable way for getting of water out of it, and necessity it selfe will inforce us to conclude that the water they had out of it, they had at cockes: This *upper rest* or bafe was gathered into a circle or coronet, which is called a *chapin* in our English and כומרת in the Originall, of a cubit and a halfe over, and about this circular edge as neare as it would beare a square, a square bordering was set, ingraven as

those below, and so the Laver bottome being set in this coronet, it stood raised two degrees or ascents of borderings above the base: This bordering above the Coronet was a cubit high, and the Laver bottome for that height was but of the breadth of a cubit and an halfe over, but then it flowed over and dilated it selfe so, as that it lay over the upper bordering, and that it sat upon and over the lower bordering and the flaves, and came out even with the edges of the base, and this spreading of it out is called its *mouth*, *ver. 31.* and so we may observe that the Laver was round in the bottome and square in the top (we shall observe the just contrary in the molten Sea) and at the foure corners of the base, with which the four corners of the Laver pointed and flowed even, there were square brazen pillars, molten with the base it selfe, and of one piece with it, the feet of which stood upon the ground and their heads stood under the points of the Laver to beare it up, and to keep it steady: These pillars are called *מנש* *shoulders* in the Text, and they are said to be *מנש* *as the side of every one of the sloping shelves*, because at their joyning to the base these shelves joyned to it also, and at every corner of it these shelves were jointed to these pillars and their ends rested upon them: Now the feet of these Pillars stood not upon the very ground, but there was a square of brazen planks cast also with the rest, which lay on the ground upon which these pillars and the wheeles stood, and these the Hebrew calleth *מנש*, which the *Chaldees* and the *Rabbins* do explaine by another word of the very same letters, but transposed *מנש* *Beards or Planks*.

And now let us take up the Text that containeth this story about the Lavens, in a Paraphrase verse by verse along with it, & as neere the words of it as we can for the better understanding of the description, which is as copious as the description of any so little a piece in all the Bible, and as abstruse as the description of any piece whatsoever, great or little.

1 Kings chap. 7. ver. 27. And he made ten bases of bras, four cubits was the length of every base, and four cubits the breadth, and three cubits the height of the surface of it from the ground.

Vers 28. And this in the worke of every base: they had borders

borders, and the borders were within rowes of staves.

Vers 29. And upon the borders that were within the rowes of staves, there were Lions, and Oxen, and Cherubins: and upon the head of the rowes of staves there was another base or settle: and at the foot of the staves, or below the Lions and Oxen, there were additionall boards set in a slope and descending fashion.

Vers 30. And every base had foure wheelles of brasse, and planks of brasse; and the foure corners of it had shouldring pillars; the pillars were cast to be under the Laver, at the side of every one of the additionall boards.

Vers 31. And the mouth of the Laver, that is, the spreading and dilating of it selfe into its full square, was from within the circular coronet that the upper base made, even from a cubit above it: and the mouth of that coronet was round like a base a cubit and an halfe over: and also about the mouth of it ingravings and borderings stood up a cubit high, but set about it in a square, and not in a circle.

Vers 32. And the four wheelles were on the four sides under the borders: and the axle trees of the wheelles were joined to the base, and the height of a wheele to the base, was a cubit and an halfe.

Vers 33. And the worke of the wheelles was like the worke of a Charet wheele: their axle trees and their naves and their felloes and their spokes all molten.

Vers 34. And there were four shouldring pillars at the four corners of every base, these shouldring pillars were of the base it selfe.

Vers 35. And on the top of the base, even at halfe a cubit height above the surface of it (so high were the rowes of staves) there was the round compasse of the coronet of the upper settle: and on the top of the base, the staves and the borders that were there, were of one piece with it selfe.

Vers 36. And he graved upon the plates of the staves and upon the borders thereof Cherubins, Oxen, and Palme trees according to the proportion of every one: and there were so on the sloping shelves round about.

Vers 36. And he made ten Lavens of brasse: one Laver con-

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tained forty bathes, and every laver was foure cubits square: and upon every of the ten bases was one laver.

SECT. III.

The Molten Sea.

IT was an equall wonder of Art, that so great and vast a vessell as the molten Sea should be cast, and that when it was cast it should be got up from the plaine of *Jordan* where it was cast, to the Temple: Being brought thither, it was set upon twelve brazen oxen, at the East end of the Court of the Priests towards the North-east corner.

The dimensions and contents of it are thus accounted by the booke of *Kings*, *It was ten cubits from the one brim to the other, it was round all about, and his height was five cubits, and a line of thirty cubits did compasse it round about: And it contained two thousand baths*, 1 *King*. 7. 23, 26, with which account the booke of *Chronicles* doth agree exactly in every point but onely in the last, and there it differeth exceedingly, for it saith *it contained three thousand baths*, 2 *Chron*. 4. 5. Now that difference breedeth no small difficulty how to reconcile it, and that is not all the difficulty in this story of the molten Sea neither, for it is not easie to cast, how so small a compasse (though it was indeed a huge compasse for one vessell) should containe so great a quantity of water. The Bath of the Hebrewes which was the greatest liquid measure that they had in use, was within a very little (a pint or such a thing) even and equall with the receipt of our English bushell, or 8 gallons: now how a vessell of but 5 cubits deepe and often cubits from side to side, should containe 3000 baths, or neare upon 24000 gallons of water, is of some difficulty to imagine: The cubit in this vessell is to be taken parallel to its measure in other vessels and parts of the Temple, and so that particular will helpe nothing to a resolution. The Jewes have deservedly taken this scruple into their consideration and dispute; and the conclusion that they have made upon the doubt and debate is this, [a] that *this Sea*

[a] Talm. in
Erubim per.
in Gemar. &
R. Sol. &
Kimch. in
1 *King*. 7.

was square in the bottom for three cubits high, and every side of the square was 10 cubits broad, and so the whole was forty cubits about: and this squareness they goe about to prove from the oxens standing in a square facing under it (in which opinion they are farre different from their Countryman Josephus, for he saith that the Sea was *ἡμισφαίριον ἰσχυρὸν* [b] fashioned in forme of an Hemisphere, or halfe a globe, which if I understand a right, doth augment the scruple that we are upon. And they say with- all that the upper part of it, namely for the height of the two upper cubits it was round, and they contracting into the round and circular forme did so much take in the compasse which lay out in the four corners of the quadrangle below, that now it was but thirty cubits about, according as the text saith, that *a line of thirty cubits did compasse it round about.* In which assertion although they speak that which is uncouth, and not ordina- rily apprehended upon this matter, yet is their dispute so ratio- nall if it should particularly be given at length, that if it be not found on the suddaine worth the beleiving, yet certainly is the matter very well worth the considering, and so be it left to consideration.

[b] Joseph.
Ant. lib 8. cap. 2.

Now as for the difference which is betweene the booke of Kings & the book of *Chronicles* about the contents of this vessell (which is a doubt more obvious and conspicuous to the eye) whilest one saith it contained two thousand baths, and the other, three thousand, the answer that is given generally by the Hebrew writers, may be some satisfaction (which is, that of liquid it contained but two thousand baths, but of dry things that would lye heaped above the brim, it would hold three) though I beleeve there is more in it. The molten Sea was for the Priests washing themselves in it against they went about the ser- vice, 2 *Chron.* 4. 6. Now their washing being twofold, either of their hands and feet, or of their whole bodies, this vessell served for both, but in diverse manner: Their hands and feet they washed in the water that ran out by some cocks and spouts out of it, but for the washing or bathing of their bodies they went downe into the vessell it selfe: Now had it been alwaies full of water to the brim, it had been too deepe for them to stand in, and would hazzard their drowning; therefore there was such

[c] 1. 1. 1. 1.
[d] 1. 1. 1. 1.
[e] 1. 1. 1. 1.
[f] 1. 1. 1. 1.

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a gage set by cocks or pipes running out continually, that the water was kept at such a height, as should serve for their purpose abundantly, and yet should not at all indanger their persons: And so may we very well reconcile the difference in question by supposing, that the text that saith that it contained two thousand baths meaneth, the common and constant quantity of water that was in it, that was fit and served for their washing, and the other that saith it contained three thousand baths, meaneth that it would hold so much being filled up to the brim.

About the body of this huge vessell, there were two borders of engravings, the worke of which the booke of Kings calleth *חֲזָזִים* which the Chaldees and the Jewes interpret *Ovals*, but the booke of Chronicles calleth them *Oxen*: not in their full proportion but the heads onely, and the rest in an ovall, in stead of the body, and it is conceived by some that out of these heads, or out of some of them the water issued forth, they being made as cocks or conveyances for that purpose:

The supply of water to these huge vessels (and that so abundantly that they were not onely alwaies full, but continually ran out and yet were full still) was from the well *Eiam* of which we have spoken before: And the *Jerusalem Talmud* in the treatise *Joma*, speaking particularly of this molten Sea, and how it was for the Priests to bath their bodies in against they came to the service, it proposeth this question [d] *But is it not a vessell? Yes, but Rabbi Jehoshua the sonne of Levi saith* מִיָּסַח לִי מִקֵּץ עֵשֶׂם *A pipe of water commeth into it out of the well Eiam*: The meaning of the dispute is this; It was not lawfull to bath for purification in a vessell, but in a gathering of waters upon the ground, and how then might the Priests bath in the molten Sea which was a vessell? To this *Rabbi Joshua* giveth this satisfaction, that the Sea was as it were a spring of water, for water ran into it continually out of the well *Eiam*, and accordingly water ran continually out of it.

[d] Talm. Jerus. in Joma. per. 2. Aruch. in מִיָּסַח מֵעֵשֶׂם in Beth Mikd. per. 5.

SECT. IV.

*Basins, Chargers, Dishes, &c. King Ptolemies
and Queene Helens tables.*

IT is not to be imagined that either the numbers, or the names, or the severall fashions, or the severall uses of all the vessels in the Sanctuary should be given: it is odds there were but a very few Priests though they waited there, that were able to give a precise distinct account about these things: therefore our going about to speak of them, it is rather because we would not say nothing, then from any hope or possibility we have, to give an estimate or description of them any whit neare unto the full.

Their number was so great that they were reckoned to 5400 in *Ezr.* 1. 11. and ninety and three are averred by the [a] *Talmud* to be used every day about the daily sacrifice: and in the treatise *Ioma* it appeareth that [b] there were speciall vessels for the service of the day of expiation, & that King *Adinobanes* made golden handles to them, & so other peculiar services had their peculiar vessels, in so much that partly because of the multitude of imployments of vessels at some certaine times, and partly because of the change of vessels at speciall times, the number could not but be very great, nor is it to be supposed certaine: the piety of one or other still offering one vessell or other in devotion.

The severall fashions and cizes of them are rather to be guessed at then determined, and the uses to which they were put must helpe us better towards such a conjecture, then either their names doe or any description we can finde of them.

1. There were basins in which the blood was taken when the beast for the Sacrifice was slaine, as *Exod.* 24. 6. and these the *Jerusalem Talmud* thinketh to be those that are called *אֲגַטָּאִין* *Agattein* *Ezr.* 1. 9. [c] Thirty *Agattein* of gold. *R. Samuel bar Nachman* saith *שמונה עשרה כלי זהב היו עליהם* In is they gathered *raf* in *Ioma* per.

Concerning the Vessels and

the blood of lambs. A thousand Agerialin of Silver : R. Simeon ben Lachish saith, it was that wherein they took the blood of bullocks.

2. There were dishes out of which the blood was sprinkled on the Altar; and these are held to be called כפורים Kephorim, in the place alledged out of Ezra : and to be the same with מִזְרָקִים Mizrakim, of which word there is frequent mention in the Scripture: [d] Kephorim (saith Solomon Jarchi) are Mizrakim and they are called Kephorim, which betokeneth cleansing, because

[d] R. Sol. in
Ezr. 1.

he that took the blood in this vessel wiped off the drops and blood that stuck on his hand, on the side of the dish: which action we have taken notice of in handling the manner of sprinkling the blood on the horns of the Altar: So that, in these Jewes construction, Ezra reckoneth by name but the two sorts of vessels that were first and most certainly used in the service, namely the great Chargers or Basins in which they tooke the blood and the lesser dishes out of which they sprinkled it: And it may be the קערה and the מִזְרָק that every one of the 12 Princes offered at the dedication of the Tabernacle Num. 7. were these two sorts of vessels: The Mizrakim are said to be before the Altar, Zechar. 14. 21.

3. There were great voiders or trays, as I may call them, of gold or silver, in which the inwards of the beasts were taken and brought to washing, and brought when they were washed to the Altar: And dishes in which Salt was brought for the salting of all the sacrifices. And dishes in which the meat-offering was mingled, and other dishes in which it was offered. And it may be these that brought the inwards or the meat-offering, were those that העליה meaneth, if that word meaneth any vessel at all, as it is thought it doth, in 2 Chron. 24. 14. Some thinke it meaneth pestles (saith Kimchi) wherein with they pounded the spices for the incense: But in mine opinion it was a little vessel, wherein with all they took wine out of the Hin for the drink-offerings: And so is it used in the words of the Rabbins, The maids of the house of Rabbi as he was teaching them in the language of wisdom, said, חכמי עליה go into the tankard: that is, the little vessel wherein with they drew wine out of the tankard, &c. I shall not trouble my selfe nor the reader about this word nor about his opinion; the translation that our English hath made of it is

not

not onely very facill, but alfo very warrantable.

4. There were veffels out of which they powred the drinke-offering, it may be thofe are they that *Josephus* calls *Phiala*, *Vials* [c] as he reckone th the holy veffels upon the place of *Exod.* before alledged, but nameth more kinds then he doth: let the reader draw among all the names he ufeth *Λυγρῆς*, *Συκελάνα*, *ῥαβδῶν*, *σπονδία*, *φιδάνα*, which may be the title of thefe drinke-offering veffels that we are about; I fhould choofe between the two laft, and take *Phiala* the rather of the two: and the powring out of the vials in the *Revelation* may chance receive fome illuftration, by the readers reflecting upon the powring out of the viall of the drink-offering.

[c] *Iof. Ant. lib. 11. cap. 1.*

5. There were chafing-difhes to take coales from the Altar for the burning of the incenfe, and difhes wherein to take afhes from the Altar, and from the Altar of incenfe, and difhes for frankincenfe and the difhes *Teni* and *Cox*, which they ufed about the candles and incenfe Altar: and Cenfer or perfuming pans for the incenfe, Difhes about the fhewbread, and fuch variety of difhes, bafins, vialls, crufts, tankards and fuch like veffels, that it were an endleffe labour to fpeake of them or feeke after them particularly. To which may be added, the axes, knives, flefh-hookes, forks, fire-pans, tongs, fufflers, pots, chaldrons, the vefsell *Peſachiar* (a word ufed by the Chaldee Paraphraſt *Exod.* 27. 3, &c.) and the instruments of muſick, of which we have ſpoken elfewhere, the mortars for making the incenfe, and when we have reckoned all we can, we are ſure we cannot reckon all, and therefore muſt leave them to ſuppoſall and conjecture. And to the difcourſe of them which I muſt leave thus imperfett, let me adde two utenſils more, which indeed were not of the like nature with theſe that have been ſpoken of, yet may well come in mention with them, becauſe they were all furniture of the ſame houſe, and theſe were two golden tables, but of ſeverall natures and uſes, beſtowed by *Ptolemy Philadelphus* King of *Aegypt*, and *Helena*, mother to *Monobazus*.

[f] *Ariſteus* and *Josephus* after him, relating the ſtory of *Ptolemies* ſending for the *Septuagint* to come to him to tranſlate the Bible, they tell what ſumptuous bounty and gifts he beſto-

[f] *Ariſt. in hiſt. 2xx. Iof. Ant. l. 12. cap. 2.*

wed upon the Temple and presented thither; and among other things that they spake of (as a great summe of money, certain golden and silver goblets, and certaine golden vialls, χρυσῶν φιάλας) they mention and describe a golden table, of that richnesse, cost and curious workmanship, as the like hardly to fellow it in any story, as the reader may peruse them in the places cited in the margin, for I shall not spend time upon their description.

There is relation also in the Talmudick treatise *Joma*, of a golden table of *Queene Helens* bestowing and devoting, but it was not of the fashion and nature of any tables that we have mentioned hitherto, but it was of a forme and quality far differing from them. It was not שולחן *Mensa*, but מטביל *Tabula*, and the tradition concerning it is thus: [g] *Queene Helena mother to King Monabaxes made the golden candlestick that was over the Temple door; And she also made the golden table on which was written the Section of the law concerning the suspected wife. Num. 5. So that this was a written table hanged upon a wall, and not a table with feet standing upon the ground, as those were of which we have spoken. The Gemara of the Jerusalem Talmud informs us about it in these words: [h] She made the table of gold on which was written the Section of the suspected wife, and when the sun rose, the beames sparkled on it, and so they knew that the sun was risen. And what was written on it? R. Simon ben Lachish in the name of R. Iannai saith, Aleph Beth was written on it. But behold the tradition is: As was the writing on the one side, so was the writing on the other: It was not thicke nor thin, but a meane between both. As was the א that was on the one side so was the א that was on the other. As ב on the one side, so ב on the other. R. Hosaiab saith, All the Section of the suspected wife was written on it, and out of it be read and interpreted the whole Section. It seemes this table hung upon the wall of the gate of Nicanor, for in that the trial of the suspected wife was made, the manner of which we have observed elsewhere.*

As there were tables and candlesticks of gold 2 *Chrom.* 4. 7, 8. in the holy place, so there were tables and candlesticks of silver which were used in other places, 1 *Chrom.* 28. 15. as in the Courts and in the Priests chambers.

SECT.

[g] *Ioma per.*
3.

[h] *Talm. Jerus.*
[b] *ibid. fol. 41.*

SECT. V.

The Priests Garments.

IT will not be much neceſſary to ſpend large diſcourſe upon this ſubject about the garments of the ordinary Priests which they wore in the ſervice, ſince we have deſcribed the veſtments of the High-prieſt at large in another place, who wore all the ſame garments that the other prieſts did, but he wore other alſo, we ſhall therefore but briefly touch theſe particulars concerning them.

1. That the garments wherewithall the Priests were arrayed when they were about divine ſervice, were peculiar for that place and occaſion, and differing from the garments that they uſed in their ordinary wearing. Some Jewes thinke there were ſuch Prieſtly garments before the law, and they ſpeak of ſuch, bequeathed from father to ſonne in the holy line even from *Adam* to *Iſaac*, and they think the veſture in which *Jacob* obtained the bleſſing was of this nature : but about this we ſhall not be inquisitive.

2. The Priests when they were come up in their courſes to the ſervice, put off their ordinary wearing clothes, waſhed themſelves in water, and put on the holy garments : See *Lev. 8.6.* [*a*] Yea whiſt they were at the Temple and attending [*a*] *Tamid. per.* there on the ſervice, any of them that would ſleep by night, he ſlept not in the holy garments, but in his own wearing clothes, and in the morning when he was to goe to his ſervice, he put off his owne clothes, bathed himſelfe in water, and put on the garments of the Prieſt-hood. Theſe expreſſions in Scripture; *Put off the old man, and be renewed and put on the new, Ephes. 4.22, 23, 24. Put on the Lord Ieſus Chriſt, Rom. 13. 14. Baptized into Chriſt, and putting on Chriſt, Gal. 3. 27. Waſhed from our ſinnes and made Prieſts, Rev. 1. 5, 6. Not unclotbed but clothed upon, 2 Cor. 5. 4.* ſeeme to allude to this cuſtome.

2. The holy garments of the Priests were of white linnen, [*b*] *Rab. Sol.* and they conſiſted of ſoure parcels whereas the High-prieſts in *Exod. 28.*

garments were of eight parcels, and they were of other colours as well as white: And, as hath been observed elsewhere, every Priest was first tried by the *Sambadrin*, whether he were right and fit, and being so found he had his white garments put upon him, all which garments were found at the publick charge. *The man clothed with linnen with a writers inkborne by his side, Exod. 9. 3. Walking with Christ in white, Rev. 3. 4. Araying in white robes, Rev. 7. 9, &c.* doe seeme to referre to this holy garbe and colour of the Priests.

3. Upon their feet they wore nothing at all whilst they served, but stood in the Court barefooted, were it never so cold; nay though they were barefooted, yet might they not stand upon any thing to keep their feet from the cold pavement, but must stand barely upon that, were the service never so long and the season never so sharpe: The reason of their barefootednesse was because of the holinesse of the ground, as *Exod. 3. 5. Iosh. 5. 15.* and the reason of their standing onely on the bare stones, was to shew their fervour and zeal to the service.

4. Upon their thighs and loins they wore linnen breeches to prevent the discovery of their nakednesse, *Exod. 28. 42.* either when they stood upright aloft upon the Altar, or when they stooped downe to any worke of the service either there or in any other place. And here I cannot but thinke of that ridiculous passage in [e] *Martial* in lib. 3. epig. 24. which such a provision as this might have prevented: And of that passage in the treatise *Tamid* [d] where some of the Priests are said to be delivered to the *Chazanim* or overseers, and they stripped them of their garments, and left nothing upon them but their breeches.

5. Upon their bodies they wore a linnen coate or surplisse which was called כְּתֹנֶת חֲשֵׁבִי *Exod. 28. 4.* by the Lxx. *ζώνη καυκάστου*: upon which *Nobilis* maketh this comment: [e] *Græcam dictionem retinet S. Hieronymus ad Marcellam. S. August. q. 114. habet cum cornibus &c. Hierome retaineth the Greek word (Cossymbotaw) Austin in quest. 114. translates it with hornes, and addeth that the Latine interpreters thought it better, to call it the coat with hornes, then if they had said, with tufts. But others interpret it strait and girt: which interpretation seemeth not impertinent, seeing that afterward in this same chapter Cossymbi and Cossymboti*

doe

[e] *Martial.*
lib. 3. epig. 24.

[d] *Tamid.*
per. 5.

[e] *Nobil. in*
Lxx in Ex. 28.

dot signifi: knots. But others translate it out of the Hebrew, *Ocellatam*, or checker'd. And so it might be shewed from the originall of the Hebrew word used, that it so signifieth, and this linnen was wrought diaper-like, with checker or diced worke or some such kinde of workmanship, which set it out with neatnesse as well as it was white.

6. This coate was girt to them with a long scarfe, which went divers times about them like a swaddle, which was called *מנכס*, and which both helped to keep them warme in their thin clothing, and to strengthen their backs in their hard service, which sometime they met withall, tugging with the beasts that they were to slay, and lifting at them whom they were killed.

7. Upon their heads they had a bonnet or a miter, which was also a linnen scarfe often wrapped and wrapped about their heads, after the manner of the Turkish Tullibants, as is more fully described in the Temple-Service cap. 4.

In these foure parcels of vesture, the High-priests and the other Priests were alike, for the High-priest wore these as well as they, but he had foure other parcels over and above which they might not wear, and by which he was singularly distinguished from them; and these were 1. *מטל* The coat of the Ephod: this the LXX call *Πεδύρα*; 2. *עפוד* The Ephod in selfe, which he put upon that coat, and clasped it together over his paps with a curious girdle. This helpeth to understand that in Rev.

1. 13. *vestis quire et signa et chela quire vestis vestis*. 3. *פס* The Breast-plate: in which were put the Urim and Thummim Exod. 28. 30. which in the Apostles application seeme to signify faith and love, 1. Thes. 5. 8. 4. *פס* The golden plate upon his forehead in which was written *קדש* The holy one of the Lord (compare Luk. 4. 34.) which have been particularly spoken to in the tract and place cited a little above.

As the Priests garments were provided at the publick charge, so when they were overworne they returned to the publick againe, for their coats and breeches were ravelled to make yarne for the lampot, and for the lightes at the solemn nightly festivity in the feast of Tabernacles; and it is like, for the Priest candles in their chambers.

SECT. VI.

The anointing oile.

THe appointment and composition of anointing oile is laid downe in *Exod.* 30. 23, &c. where the Lord commandeth thus. *Thou shalt take unto thee principall spices, of pure myrrhe 500 shekels, and of sweet Cinnamon halfe so much, even 250 shekels: and of sweet calamus 250 shekels: and of Cassia 500 shekels after the shekel of the Sanctuary, and of oile olive an hin: And thou shalt make it a holy anointing oile, &c.* The simples need not to be disputed of, onely I cannot but observe and wonder at the conception of *Ramban* about one of them, who holdeth מור *Mor* which our *English* hath very properly translated *Myrrhe* to be [a] the congealed blood of an Indian beast: whereupon one of his glossaries takes him up thus [b] *It cannot enter into my head, that they would put the blood of a beast into any holy composition, much lesse, of a beast unclean.* But מור *Mor* is that that is spoken of in the *Canticles*, *I am come into my garden my sister, my spouse, I have gathered my myrrhe.*

[a] *Maim. in*
hele Mikdash,
per. 1.

[b] *Gloss. ibid.*

For the making up of these simples into the compound of the anointing oile, the way and manner is recorded to have been thus: [c] They were bruised every one apart, and by themselves, and then were they mingled and boiled in cleane water, till all their strength was come out into that decoction: which decoction strained and having oile put to it, was againe boiled to the height of an ointment and so reserved.

[c] *Ibid.*

This anointing oile was onely in use in the times of the Tabernacle and first Temple, and with it were their vessels sanctified, according as was appointed in the place of *Exodus* even now cited, and described *Levit.* 8, but there was no such ointment under the second Temple, for there the vessels were sanctified by their very use and serving in them: and so indeed was the Temple it self: For there was neither cloud of glory to sanctifie the house, nor divine fire to sanctifie the Altar, nor holy oile to sanctifie the vessels, nor *Urim* and *Thummin* to honor the

the Priests, and yet was the place and service then as holy as it was before. God by this abatement of those externall advantages and excellencies, and yet by the continuance of the honour of his worship and service, making way to the dignifying of the spirituall worship under the Gospell, when such externall and visible appearances of his presence were not to be looked for, & when all ceremoniousness in holy things should be abolished and laid aside.

With the holy oile whilest it was in use and employment, was the High-priest anointed, as well as other things, and when the use of the oile ceased, then was he consecrated by the arraying of him in the garments appointed for the High-priest wearing, and he was said to be *מִשְׁחָה בְּיָדָיו* consecrated by the vestments, as we have observed in another place. The manner of his anointing whiles that was used, is described by the Talmudists to have been *כְּמִיּוֹן סִיּוֹתָיָהּ* [d] after the forme of a Greek Cbi: [d] *ibid.* They anointed the Kings (say they) after the forme of a crowne, but the Priests after the forme of a Cbi, what means, after the forme of a Cbi? [e] *Talm. in Keritub per. 1.* R. Menasse the son of Gada saith, after the forme of a Greek Cbi. But what meaneth this? [f] R. Solomon saith it was first poured on his head, and then put between his eyebrows, and drawne this way and that way with the finger of him that put it there: which others expresse thus [g] one poured the oile upon his head, and it ran downe this way and that way, like two pearling droppings upon his beard, as Ps. 133. 2. [g] *Aruch in*

The oile and anointing wherewith the Priests and the vessels of the Lords house were sanctified did denote the Word and the Spirit of God, whereby he sanctifieth the vessels of his election, even persons of his choice, to his service, and acceptance: Oile and anointing doe signifie the Word as well as the Spirit, And in that sense should I interpret the anointing in 1 Iob. 2. 20. 27. Ye have an *unction*, that is the word, from the holy One, and ye know all things by it. And the *anointing*, that is, the word, which ye have received of him abideth in you: and ye are not to seeke for teaching from any man, for the same word hath taught you abundantly of all things, &c.

CHAP. XXXVIII.

The Embleme of the Divine Glory at Temple.

Ezek. 1. Esay 6. Rev. 4. &c.

Explained.

He Prophet *Ezekiel* saw the visionary Glory that he hath described, *chap. 1. and chap. 10.* four times over. 1 At the River *Chebar* among the captives of his owne captivity, *chap. 1. 1.* that is, that captivity which was carryed away with *Jechonias*, for then was he himselfe captived. 2 In a plaine among the captives of the other captivity, that is, *Jehoiakims*, *Dan. 1.* who dwelt indeed upon the coasts of the same River, but at some distance from the other, *chap. 3. 15, 20, 23.* 3 In the Temple, *chap. 8. 4.* And 4 at the renewed Temple againe, *chap. 43. 2, 3.*

The vision and glory that he saw, was thus;

Ezek. 1. vers. 4. Behold a whirle-winde out of the North, &c.) Out of the North appeared a stormy cloud, with fire wrapped in it, which flamed into a brightnesse all about, and in the middle of all was as a glowing fire. For out of the North, namely, from *Babil*, was a storme to rise and fire to come, that was to destroy both City and Temple, and that should cause the glory of the Lord which dwelt there, to come out thence as out of burning, as this glory that he saw which represented that, came out of this fire.

Vers. 5. Four living creatures, and this was their appearance, they had the likenesse of a man.) That is, in stature and proportion of body, thighs, and legs, they had the likenesse and erect shape of a man; only their head and feet and some particulars els were different, of which he giveth account in the following verses.

Vers. 6. But every one had four faces, &c.) I render the conjunction *And*; because (the Particle bearing it) it being so translated, giveth the clearer and the readier sense. They had the

the likenesse of a man, But every one had four faces.

And in *verse 7.* The same participle *וְהָיוּ* being translated exegetically, For, doth also cleare the sense, Their feet were straight feet; for the sole of their feet was as the sole of a calves feet.

And they sparkled, &c.) that is, their feet sparkled like burnished brasie, for the brightnesse of their bodies is described at *verse 13.*

Verse 8. And the hands of a man were under their wings on their four sides; so had they four their faces and their wings.) That is, they had their faces and their wings on their four sides: namely, a wing on their breast and a face that way, a wing on the backe and a face that way, and a wing on either shoulder and faces likewise, and under their wings every way was a mans hand and arme.

Verse 9. Their wings were joining one to another.) This is explained at *verse 11.*

They turned not about when they went, they went every one straight before his face.) Which way soever they were to goe, they needed not to turne their bodies, to set their face that way as men and other creatures do; who when they are to goe this way or that way, they turne their bodies till their faces stand the way they are to goe: but these did not, nor needed they to doe so; for goe which way they would, they had a face that led them that way.

Verse 10. As for the likenesse of their faces &c.) Every one had the face of a Man before, and the face of an Eagle behinde, the face of a Lion towards the right hand, and the face of a Bullock towards the left.

It is not much important to dispute, whether they had foure heads as well as faces, or only one head faced on every side; I should rather hold for the former, and could give some reasons that sway me to that opinion, but I shall not insist upon them here.

Some there have been that have conceived that the quarters of their faces are named in reference to their standing towards *Ezekiel*, as that the face towards *Ezekiel* was a mans, the face which was upon *Ezekiel's* right hand (which was the left hand

The Embleme of the Divine glory at the Temple.

of the *Cherub*) was a Lions; the face on *Ezekiel's* left hand (which was the *Cherub's* right) the face of a Bullock; and the face of an Eagle behinde: but they that have been of that opinion have not observed, that the foure living creatures stood not in a straight line all facing *Ezekiel*, but in a square posture, as shall be shewed by and by.

These living Creatures are called *Cherubins* by this Prophet very often, *chap. 10.* and by that name, laid to this description, he teacheth us how to conceive of the forme of the *Cherubins* that we read of so oft in Scripture, as the *Cherubins* upon the Mercy seat, and the *Cherubins* that overshadowed the Arke in *Solomon's* Temple, and the *Cherubins* wrought in the Tabernacle Curtaines, and carved upon the Temple walls, &c. namely, of this four-fold feature or having so many faces; saying that in the imbroidery of the Curtaines and sculpture upon the wall, only two of the four faces could be made to appear. And so it is evident in *Ezek. 41. 19.* where he saith there were *Cherubins* and Palm trees carved upon the walls, *so that a Palm tree was between a Cherub and a Cherub, and every Cherub had two faces: saith as the face of a man was towards the Palme tree on the one side, and the face of a young lion was towards the Palme tree on the other side.* Their other two faces were to be conceived obscured in the wall as if they were looking into it. But it may not passe unobserved that these two faces of a man and a lion, were not the cherubs opposite faces, that is, that before and that behinde, but they were his face before and his face on the right side: and hence I have one reason to conjecture that they had foure heads as well as foure faces, because it will otherwise be very harsh to imagine how his fore-face and right side-face should be set to looke before and behinde. Now these two faces of a Man and a Lion were the faces that the *Cherub* that stood upon the right hand of the Arke as it stood facing the people, looked upon the Arke and the people withall, his humane face toward the Arke, his Lions towards the people: And we shall observe afterward how those whom the *Cherubins* represented, had in office to looke mutually towards God and his people, and were Mediators between them.

The Prophet in *chap. 10. vers. 14.* reckoning the four faces of these

these *Cberubins* againe, begins with the face of a bullock first, which was a left hand face, and instead of *the face of a bullocke*, he calls it *the face of a Cberub*: was not the face of a Lion or Eagle the face of a *Cberub*, as well as the face of a Bullocke? It seemeth strange therefore that he should call the Bullocks face, the face of a *Cberub* rather then any other: But the reason seemeth to be taken from this consideration: The High-priest when he went into the most holy place up to the Arke, the *Cberub* that stood by the Arke upon his right hand, whither he was more ready to looke then on his left, stood facing him with the face of a Bullocke. Now the Prophet in this place is speaking of Gods glory sitting from the Temple, where it dwelt especially on the Arke between the *Cberubins*, and as if he looked at that right hand *Cberub*, which was now sitting from his station and removing, so he nameth that face that looked upon him: and he calleth the face of a bullocke, the face of a *Cberub*, because that was the face of the *Cberub* that was most looked on and observed by him that went into the most holy place.

Vers 11. Thus were their faces: and their wings were parted upward,) Though their wings joined one to another at the setting on, yet they opened and parted upward, as also do the wings of other flying fowls: who though they grow neere together at the rootes, yet they spread and part wider and wider toward the points: And the like in some parity may be conceived concerning the parting of their faces, that they grew upon one root as if were but parted upward, into so many heads: and so the construction of the verse seemeth to carry it *וְכַפְּיָם וְרַגְלֵיָם*, where the Particle *ו* in the beginning of the verse is not ordinary, and requireth observation: It may very well be rendred, *Both their faces and their wings were parted upward.*

Two wings of every one were joined one to another, and two covered their bodies, &c.) The description of the living creatures in *Esay 6.* and the parallel to them and these in *Rev. 4.* must help us to interpret this eleventh verse, about their wings. The *Apocalypick* calls them *living Creatures*, and numbred them foure, and nameth their four faces punctually as this Prophet doth,

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but reckoneth their wings to be six apiece, *Rev.* 4.8. *Esay* nameth indeed the living Creatures that he saw by another name then either *John* or *Ezekiel* do, yet he meaneth the very same, both for number and forme, for he saw the very same glory of God that these describe, that is, Gods glory at the Temple, as the very first verse of that chapter doth explaine it: And in this sense is the word *His glory* to be understood, *Job.* 12. 41. Hee saw foure living Creatures, with four faces, and in all things like to these described here, as to their forme and proportion, and he saith *every one of them had six wings, Esay* 6.2.

The Prophet *Ezekiel* saith no lesse as to that matter, although he speak it not so very plainly out: for laying *verse* 11. and *verse* 23. together, we shall finde the account of their wings to be to this purpose, and the same number: *They had wings that were parted above: these were the two wherewithall they flew: And they had other two which joined one to another, over their heads, these are parallel to those wherewithall Esay* saith they covered their faces: and they had *two wherewithall they covered their bodies: those are they that he saith covered their feet: Thus is the eleventh verse to be understood: which the 24. speaketh parallel to, and something explaineth.* It is said there, that *under the firmament (which was over their heads) their wings were straight one towards another: and they had two wings which covered on this side, and two wings which covered on that side: and the meaning thereof is this, that they alwayes carried two of their wings straight upright, joining together over their heads, and when they stood still they covered their bodies with four wings, two on back and belly, and two on either side: Whereas it is said in verse 24. that when they stood they let downe their wings, it is to be understood onely of those two wings wherewithall they flew, for they had every one of them two wings that they never let downe, and they were those wherewithall they covered their faces; and they had two other which they never lift up, and they were those wherewithall they covered their back and belly, or secret parts before and behinde. For that expression of Esay, They covered their feet, meaneth, they covered their secret parts: for in that sense is feet sometime taken in Scripture, as The haire of the feet, Esay 7. 20.*

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And thus are we to reconcile those two verses in this first chapter of Ezekiel, which seem to be dissonant, the one whereof, namely, *verse 11.* saith that with two of their wings they covered their bodies; and the other, which is *verse 23.* speaks of four that covered their bodies; which mean distinctly thus, that two of their wings continually covered their secret parts before and behinde, and they never lifted them up; and when they stood still, they let downe their wings wherewith they flew, and with them covered their sides. And so it appeareth that their two flying wings grew out at their shoulders, and the wings wherewith they covered their faces, grew out at their breast and backe, and those grew out below them that covered their secret parts.

Verse 12. And they went every one before his face whithersoever their minde was to goe, &c.) Went they backward, forward, side-way, any way, they had every one a face to goe that way, and needed no turning about to set their faces that way they would goe.

Verse 13. Their appearance was like burning coales of fire, &c.) Hence *Esay* calleth them *Seraphim*, or burning ones; and that the rather, because fire is there threatned to the Temple.

It went between the living Creatures, &c.) It, that is, *fire*: Every one of the living Creatures was of a glowing and flaming brightnesse, glowing like coals of burning fire, and flaming like Lamps; and yet besides this firiness that they carried every one with them, there was fire also in the midst of them, of a great brightnesse and flashing as lightning: So in *Rev 4.5. One of the Throne went lightnings and thunders and voices.*

Thus was the appearance of these *Cherubims*, one thing more being added out of *Ezek. 10. 12. That their whole body and their backs and their hands and their wings were full of eyes*: The like is said *Rev. 4. 6.* Now their posture or manner of standing was such, that standing still or moving, they were in a square forme, as if four men should stand so, as to make a square space or a quadrangle in the middest between them: Their quadrangular standing, was (as I may so expresse it) lozenge-wise, or after the Diamond square, one looking toward the South with his humane face, and another with his humane face towards the

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the North, a third with the same face toward the East, and the fourth with the same towards the West. Thus they stood when they stood, and in this quadrature they moved when they moved: and to this sense is that passage to be understood in *chap. 10. 6, 7.* where it is said that fire was between the *Cherubims*, and one of them raught fire from between them, that is, out of the square space that was in the middelt of them as they stood. And so is *Exek. 1. 15.* which is the next verse that comes to be explained, to be understood.

Vers 15. And behold a wheele on the earth by the living Creatures *וְעַל אַרְצָא עֲרֹכָה* *on his foure faces,)* That is, on the four sides or faces of the square body as it stood; namely, a wheele before every one of the living creatures on the out-side of the square: A wheele before him that stood with his humane face looking East, and a wheele before him that stood with his humane face looking West, and so before them that stood looking North and South: Or if you will apprehend this whole body as it stood in its square, in the forme of any of the living Creatures as he was single, do but conceive that one stood looking East with his face of a Man, and another West with his face of an Eagle, another looking South with his face of a Lion, and the fourth looking North with his face of a Bullocke; and so you have the four severall faces on the out-side of the square, and the four severall faces on the inside of it, and the four wheelles standing before the out-side staves.

Vers 16. As it were a wheele within a wheele,) The fashion of every wheele was so, as it were one wheele put crosse within another, so that they could runne upon either of these crossing rings as there was occasion: were they to goe Eastward, they ran upon the one ring, but were they suddainly to turn South, then they ran upon the crosse ring: And so as the living Creatures had faces to lead them any way, so had these wheelles rings or rims to go on any way: And this is meant in *vers 17.* when it said, *they went upon their foure sides, and turned not when they went:* Not but that they turned about as wheelles doe when they goe, but when they were to change their way, as to goe from East to South or North, or from West to either of these quarters, they needed not to fetch a compasse and wind about

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to let themselves to goe that way, but they readily turned upon the crossing ring and needed no more adoe.

And thus did the living Creatures stand in one square, and the wheeles in another square about them: And let us take a patterne of their motion, supposing the living Creatures to stand with their humane faces looking severally to the foure quarters of heaven. Were they to move East, he that stood East his humane face led him, and his wheele ran before him; He that stood West, his Eagles face led him, and his wheel followed him; He that stood South, his face of a Bullocke led him, and he that stood North, his Lions face led him, and their wheel ran beside them: Were they to turne suddainly South? he that stood South, his humane face led him, he that stood North, his Eagles, he on the East his Lions, and he on the North his Bullocks, and now the wheel ran upon the other ring.

Vers 18. Thus were their rings,) That is, one crosse within another: *And they were high, and they were reverent,)* חמור ונורא It were an easie sense, if the clause were translated, *And they were dreadful,* that is, wheeles had their dreadfulness as well as the living Creatures: But since the word חמור doth most properly and most generally signifie, the inward affection of feare or reverence, it seemeth in this place to meane the reverentiall and attendant posture in which the wheeles stood, ready to move or stand according to the motion or standing of the living Creatures, and both they and the living Creatures observant of that presence and glory, upon which they waited: Had it been חמור ונורא it might very well have carryed it into that construction, but being נורא חמור it may the better countenance this that is produced, and R. Solomon speaketh of some that did so interpret it.

Such was the fashion of this divine chariot, of living creatures and wheeles, the creatures drawing as it were and acting the wheeles, whithersoever they moved, and the wheel moving or standing together with them in all voluntariness and compliance: Now the Lords riding upon this glorious carriage, is described in the verses following; An azure skie just over their heads, borne up as it were with the points of their wings

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which they held upright over their heads covering their faces with them: Above that skie a Throne, on which sat the resemblance of a man all fiery; from his loines upward like fire glowing, and from his loines downward like fire flaming: and a brightness in the form of a rain-bow round about him. Compare Rev. 4. 3.

And now to take up the morall or signification of this Embleme, we will first begin with the consideration of the generall intention of it, and then descend to the application of particulars.

That it intends in generall to signifie and character out unto us, the Lords glory and presence dwelling at his Temple, and among his people, these observations will make it past doubting or peradventure.

1. The Temple is very commonly in Scripture styled by the name of Gods Throne, as Jer. 17. 12. A glorious high Throne from the beginning is the place of our Sanctuary, Ezek. 43. 7. *The place of my Throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel, &c.* Which the Lord proclaimeth when his glory was returned to the renewed Temple, as is apparent in the verses immediately preceding. And so the Prophet Esay saith, *I saw the Lord sitting upon a Throne high, and lifted up, and his Train filled the Temple, &c. And the house was filled with smoke, &c.* Esay 6. 1, 4. Where he charactereth the Lords sitting parallel to his dwelling in the cloud of glory upon the Ark, and from thence filling the whole house with the traine of his glory. And so in the booke of the Revelation, where the Lord is introned, with such living Creatures attending him as are described here, there are so plaine intimations, that it meaneth his glory at his Temple, that nothing can be plainer: for when there is mention of a Sea of Glasse before the Throne, and of seven Lamps, Rev. 4. v. 5, 6. and of a golden Altar of incense, chap. 8. 3. and of a voice from that Altar, chap. 9. 13. &c. the allusion is so cleare to the molten Sea, seven Lamps of the golden Candlestick, the Altar of incense, and the Oracle given from beyond it, which all were before the Ark where the Lords glory dwelt in the cloud, that the matter needeth no more prooffe then only to observe this:
And

And that the throne and glory of God throughout all that description meaneth in this sense, there is evidence enough in that one clause in *chap. 16. v. 17.* a voice came out of the *Temple* of heaven from the *Throne*.

2 *Ezekiel* himself sheweth that this glory referred to the Temple, because he hath shewed it pitched there, sitting thence and returning thither againe. 1 He saith, that the glory of the God of *Israel* was at the Temple, namely, that that he had seene and described in the first chapter, *chap. 8. 4.* though he be there in numbring up the abominations that were committed in the Temple, which were great and many, yet doth he relate that this glory was there still, because the Lord had not yet withdrawne his presence thence. But 2 At the last the provocations in that place do cause it to depart, and that departure he describeth in the tenth chapter, and there he setteth forth the very same glory, and almost in the very same termes that he doth in the first chapter. He telleth that this glory of the Lord departed from off the *Cherub*, that is, from off the Mercy seat, where it had alwayes dwelt between the *Cherubims*, and went out, first to the threshold, *vers. 4.* then to the East gate, *vers. 19.* then to the City and to the Mount Olivet and so departs, *chap. 11. 23.* But 3 When he speaketh of and describeth a new Temple, then he sheweth his glory returned thither againe, *chap. 43. 2, 3, 4.* And upon these three particulars of its pitching at the Temple, sitting thence and returning thither againe, we may take up these observations for the further clearing of this signification.

1 That the Prophet maketh some distinction betwixt the glory of the Lord dwelling upon the *Cherub*, that is, on the Mercy seat, over the Arke, and the glory of the Lord upon these *Cherubims*: for he saith the glory of the Lord went up from the *Cherub*, and stood over the threshold of the house, these *Cherubims* then standing on the right side of the house, *chap. 10. 3, 4.* and then that the glory of the Lord departed from off the threshold of the house, and stood over the *Cherubims*, *vers. 18.* The glory of the Lord in the representation that the Prophet describeth in the first chapter was upon the *Cherubims* already, for he saith the glory of the God of *Israel* was there according

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to the vision that I saw in the plaine, *chap. 8. 4.* and yet he mentioneth another glory now added to it: namely, the cloud of glory that dwelt upon the Mercy seat, for he saith that upon the sitting of that glory from off the Cherub to the threshold, the house was filled with the cloud; the meaning of this we shall look at afterward.

2 As to the sitting of this glory from the Temple, the Prophet saith he saw it when he came to destroy the City, *chap. 43. 3.* that is, when he came to foretell that the City should be destroyed. And he dated the time of his first seeing of this glory, in the fifth year of the captivity of *Jeboiakim*, *chap. 1. 2.* which was the fifth year of the reigne of *Zedekiah*, *2 Kings 24. 8, 17, 18.* in which very year *Zedekiah* did rebell against the King of *Babel*, which action was the very beginning of *Jerusalem's* ruine.

3 As to the returning of this flitted glory againe to the new built Temple, *chap. 43.* it is observable that the cloud of glory which had descended and filled the Tabernacle, and had done the like at *Solomons* Temple, did never so at the second Temple, or that built after the Captivity, as the Jewes themselves confesse, and that not without good reason: Yet doth the Prophet as clearly bring that glory into his new Temple, as ever it had come into them: but onely that this was in a vision, and so it shewed visionarily, the Lords dwelling in his Ordinances and presence among his people under the second Temple, unto which the People returned out of *Babel*, and in the spirituall Temple or Church under the Gospell (for *Exakjels* new Temple promised a bodily Temple to the returned, and promised and typified a spirituall Temple under the Gospell) even as he had done visibly in his cloud of glory, in the Tabernacle and first Temple. And 2 he addeth further, that when that glory was entered, the East gate at which it came in, was shut and never opened after, *chap. 44. 2.* to denote the Everlasting dwelling of the Lord in the Church of the Gospell among his people, and never departing as hee had done from *Hierusalem* Temple.

This then being the signification of this appearance and glory, in generall, we are next to look upon the particulars of it, which

which will more fully alio confirme and cleare this matter, and first we will beginne with the living Creatures, or *Cberubims*.

For the better discovery of them what they were, and what they meant, these things do deservedly challenge speciall considering and observation.

1 That they are plainly distinguished from Angels: For in *Rev. 5. 11.* there is mention of many Angels round about the Throne and about the living Creatures, and the number of them was ten thousand times ten thousand, and thousands of thousands: And in *Rev. 7. 11.* All the Angels stood round about the Throne, and about the Elders, and the four living Creatures: So that here is apparent difference between Angels and living Creatures both in their names and in their placing: For the living Creatures were about the Throne, the 24 Elders about the living Creatures, and the innumerable multitude of Angels about all.

2 That they were such as Christ redeemed from the earth; For observe in *Rev. 5. 8, 9.* The four living Creatures as well as the four and twenty Elders fall downe before the Lamb, &c. saying, Thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and Nation, and hast made us unto our God Kings and Priests &c. So that the living Creatures were redeemed, and were of people and Nations, and were made Kings and Priests as well as the 24 Elders, which cannot be applied to Angels.

3 That these living Creatures or *Cberubims* are never mentioned but in vision or *Hieroglyphick*; In vision, as in these places that have been cited of *Ezay*, *Ezekiel*, and the *Revelation*, and in *Hieroglyphicks*, as the *Cberubims* covering the Arke, and wrought in the Tabernacle Curtaines, and on the Temple walls. Its true indeed that it is said in *Gen. 3.* God placed *Cberubims* at the gate of *Eden*, which is onely for the fuller and more feeling apprehension of the thing, the *Cberubims* being such formes as with which the people were best acquainted seeing them in the Tabernacle curtaines.

4 They therefore being thus constantly held out in a doctrinall and significative tenour, as visions and *Hieroglyphicks* are, they are to be expounded to such a doctrinall and figura-

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tive sense, and so is the whole body of glory, as I may so call it, the whole visionary theatre or spectacle that is before us to be taken.

And first to begin with the quadrature or four-square posture of the whole appearance, which was touched before, and now a little more to be considered on. There is intimation enough in *Ezekiel*, that the four living Creatures stood square, with a fire in the midst of them, and the wheelles in a square on the outside of the square of the living Creatures: but in the *Revelation* it is yet more plaine, for there it is said the foure living Creatures stood round about the Throne, which could not be but in a quadrature, one before, another behinde, and one of either side; for how else could foure stand round about it? The Throne then meaning the Temple as was shewed before, this double quadrature about it, doth call us to remember the double camp that pitched about the Tabernacle upon the four sides of it, East, West, North, and South: When the Lord did first platforme and order the incamping of *Israel* in the Wilderness.

1 He pitched his owne Tabernacle in the middle, as that being the very Center, heart, and life of the Congregation, and they being all to attend upon it, and God thereby declaring himselfe to be in the midst of them, *Lev. 26. 11, 12.*

2 He pitched the Tribe of *Levi* in foure squadrons on the four sides of the Tabernacle next unto it: for they being the Ministers that attended upon the publick service, and that drew neare unto the Lord, and were Mediators 'twixt God and his people, the Lord caused them to incampe next unto his Sanctuary, and betwixt the Camp of the people and himselfe.

3 The outpost of all, in four main bodies on the foure sides of the Tabernacle, and of the *Levites* Camp, did the whole Congregation pitch, and so there were two quadratures, the *Levi* es about the Sanctuary and the Congregation about the *Levites*. See *Numb. 2.*

Answerable is the platforme here, and the quadrangular posture is in reference and allusion to that, and from thence must we explain it. In the midst was a quadrangle of fire: and upon every side of that quadrangle a *Cerub*, and on the outside of the

the *Cherubims* even before every one of them was a wheel. And in the *Revelation*, A Throne in the middle, foure living Creatures next about it, and the 24 Elders about them.

So that by this parallel to *Israels* Camp from whence the platforme both in the Prophet and the Apocalypstick is taken, the fourelliving Creatures did signifie the Priests and Ministers of the Lord, and the wheels in the one, and the 24 Elders in the other did represent the people or the Congregation: And this will arise clearer and clearer still to our observation, as we goe along to consider their place, actions and descriptions.

1 I know it is conceived by some that the 24 Elders in the *Revelation* were neerer the throne then the *Cherubims* (and that opinion must needs conclude the like in *Ezekiel*) but the contrary is apparent by these observations. 1 That (besides what hath been said upon v. 15.) in *Ezek. 10. 6.* a man clothed in linnen, being bidden to take fire from between the wheeles, from between the *Cherubims*, he first goeth in within the compasse of the wheeles, and then a *Cherub* taketh fire from the midst of the *Cherubims* and reacheth it to him. 2 It is said there againe at v. 9. that the four wheeles were by the *Cherubims*, whereas if the wheeles had been inmost it had been proper to have said, the *Cherubims* were by the wheeles. 3 And at v. 18. It is said the glory of the Lord stood over the *Cherubims*, and chap. 1. 23, 26. &c. it is said the Throne of God was just over their heads, and there is no mention of being over the wheeles, which shews it very unlikely that the wheeles were in the middle of the *Cherubims*. 4 In *Rev. 5. 6.* the platform is named thus, *In the midst of the Throne, and of the four living Creatures, and in the midst of the Elders*; the Throne in the midst, the living Creatures next, and the Elders outmost: and so againe in v. 11. &c. 5 In chap. 4. 4. It is said that about the Throne were four and twenty seats, and on them four and twenty Elders sitting; and at verse 6. *καὶ ἐκ μέσου τῶν σφύρων*, which is a hard piece of Greeke to construe, because there is an ellipsis of a particle, which not observed, hath produced but harsh interpretations of the place. The *Syrack* hath rendred it *In the midst of the Throne, and about it and before it*; the most translations, *In the midst of the Throne,*
and

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and about the Throne, which how to make a smooth exposition of, is hard to finde. The particle *vū* seemeth to be understood, which expressed, the sentence would run thus, *is vū vū dīre, vū vū nūllū dīre*, that is, *between the Throne and the incircumscribing that was about it* (of 24 seats and Elders on them) *there were four living Creatures.*

Thus then was the place of the living Creatures, next the Throne; and that being the place of the Levites next the Sanctuary, it sheweth that these Cherubims or Creatures, did represent the Ministers and the wheels, and 24 Elders did represent the Congregation.

And this will yet appeare the clearer by observing that the living Creatures were the first agents and movers continually in any expedition or imploiment, as the Ministers were in the publick service. In *Ezek. 1. & 10.* the wheels moved or stood, according as the living Creatures did first. And in the *Apocalypse* the living Creatures first praise and worship, and then the Elders, *chap. 5. 14.* *The four living Creatures said Amen, and the 24 Elders fell down and worshiped, &c. chap. 4. 9, 10. When the living Creatures give glory and honour, &c. the 24 Elders fell down, &c.*

2 And now to come to the consideration of their figure and resemblance, and first to begin with their four faces, the Jewes acknowledge that these four faces were severally pictured in the four Standards of the squadrons of *Israels* Camp as they pitched in the quadrangular forme that hath already been spoken of. *There were figures* (saith * *Aben Ezra*) *in every Standard and Standard: And our Ancients do say that in the Standard of Reuben, there was the picture of a man, and in the Standard of Judah the picture of a Lion, in the Standard of Ephraim the picture of a Bullocke, and in the Standard of Dan the picture of an Eagle, so that they were like the Cherubims which Ezekiel saw: With which assertion Ramban also agreeth; and Targum Jonathan doth not much dissent, and this opinion was entertained as an ancient Tradition of the Nation: upon what ground, and upon what references of these Pictures to the Tribe and Standard to which they belonged, it is not much materiall to insist upon, to debate here.*

* *Aben Ezra* in
Men. 12.

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Upon the observation that these representations were severally in the standards of *Israels* campe, some have concluded, that therefore the foure living creatures which bare these representations did signifie the Congregation or people, and not the Levites or Ministers : which is unproper to conceive, because such a construction alloteth all the foure figures to every standard, whereas all the foure standards did but make up and carry these foure figures amongst them all. But it is not improper to allot all these foure figures to every one of the squadrons of the *Levites*, for every one of them, nay every particular one of the Priests and Levites had interest in and relation to the whole Congregation, as being Ministers in their behalf: And as *Aaron* carried all the tribes upon his shoulders and breast, so are the Ministers in these emblemes of the living creatures, decyphered as carrying the faces of all the standards of the whole Congregation: because of their reference to the whole Congregation, they serving at the Temple for it. What allegoricall interpretations are made of these foure faces, I shall not trouble the reader to produce, every one may finde one such application of them or other as his conception upon them shall lead him to it.

As for the rest of the proportion of these living Creatures, they are especially remarkable for their wings and feet, for the rest of their bodies was like the body of a man : Two of their wings were alwaies erect over their heads covering their faces, from under which they spied as it were at their way they were to goe, and at the glory they attended on; which pertinently denoteth the reverent respect that the Ministers of the Lord have to his glory and to the mysteries of his counsell; compare *1 Pet. 1. 12.* With two other wings they covered their secrets, in signe of humble sensiblenesse of their owne deformity, and with two they flew, in signification of ready activity and attendance for and upon the Lords service; their feet were in fashion like to the feet of a bullocke, and in colour like to burnished brasse: according to which latter character the feet of our Saviour are described *Rev. 1. 15. His feet like unto fire brasse as if they burned in a furnace.* Every one will be ready to frame an allegoricall application of these circumstances, according to

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his owne conception: It may be some (if they take those living creatures to represent the Ministers as I suppose they do) will when they read of *their feet like to the feet of bullocks*, apprehend that it is, because they trod out the corne of the word for the people; and as that was also done with a wheele, so there are wheeles here in the like manner: It may be they will thinke they are described thus footed for the siter setting them forth as the drawers of this divine charret. It may be they will suppose the beauty and shining brightnesse of their feet, may signifie the holinesse of their waies shining in sanctity and burning in zeale: It may be they may thinke of the Priests feet red for cold: as they stood upon the bare stones in their service, and they seeming unsensible of it as are the feet of bullocks, and such variety of apprehensions will be ready to be taken up upon these things, that a man may speake his owne thoughts and opinion in this matter, but not readily bring another to be of his minde;

The likensse of these living creatures all over their bodies, was *as burning coals of fire, and like the appearance of lampes* Ezek. 1. v. 13. for the faithful ministers of the Lord are as a flame of fire, as *Psal. 104. 4* shining in life and doctrine like lampes and lights; *Job. 5. 35. Mal. 5. 14, 15, 16.* and by the word of the Lord even devouring the disobedient, as *Rev. 5. 14. I will make my words in thy mouth fire, and this people wood and it shall devour them.*

The fire that was in the midst of these Creatures, which went up and downe among them, and out of which proceeded thundrings and lightnings, *Ezek. 1. 14. Rev. 4. 5.* may draw our thoughts to the Altar and fire there, and to observe the Priests standing on the 4 sides of it in their attendance on it (and so *Esay* saith, one of the *Seraphims* took a fiery coal from the Altar and touched his lips with it, *Esay. 6. 6, 7.*) as these living Creatures stood on the foure sides of a quadrangle of fire which was in the midst of them, or rather it so plainly denoteth the word of God among his ministers; and the thundrings and lightnings and voices doe so clearly relate to the giving of the word at *Sinai*, that so to allegorize it, is without any straining at all, especially considering how commonly the word of God is compared to fire in the scripture, as *Deut. 33. 2.*

Jer.

Ier. 3. 14. & 23. 29. & 20. 9. 1 Cor. 3. 13.

Thus were these living creatures which did resemble and embleme the Lord Ministers: the embleme of the people or the Congregation was two fold; in *Ezekiel*, *wheeles*; in the *Revelation*, *four and twenty Elders*, and these latter helps to understand the meaning of the former. As the *Arke* and *Cherubims* upon it and by it are called *the chariot of the Cherubims* 1 *Chron.* 28, 18. the Lord there riding as it were in his glory and presence, in the cloud that dwelt upon it, even such another composure doth *Ezekiel* describe here, the divine chariot of the Lord, of his glorious and triumphant riding and sitting among his people in his word ordinances and his presence in them: And it is remarkable what is spoken by *Ezekiel* in chap. 10. 4. 18. of which mention was made before when he saith, *That the glory of the Lord went up from the cherub and stood over the Cherubims*: which meaneth but this, that that glory which had dwelt upon the *Arke* in the most holy place, did now depart and came to dwell upon this other chariot which he had described, of living creatures and wheeles denoting this, that though the visible presence of the Lord which had appeared in the cloud of glory upon the *Arke* were now departed, yet was his presence still among his people in that manner which he emblemed in that Scheme, namely his ministers & people attending him in his word and ordinances, and acting and moving according thereunto. And in the description of this divine chariot, you may observe, that the living creatures or ministers, are characterized out, as both the body of the chariot and they also that acted the wheeles: for the Lord rideth upon their ministry (as it were) and his name is thereby carried where he pleaseth: and they are those whom he useth by that ministry to draw and move the people to obedience, and conforming to his word: and there the Lord doth ride triumphantly among a people, as *Psal.* 45. 4. where ministers and people in joint and sweet harmony and consent, doe agree and concur to carry up the word, name, and glory of the Lord, and both doe act in the power of the word and ordinances: the ministers ministering, and the people moving or standing according to the direction and influence of that word.

The Embleme of the Divine glory at the Temple.

What the *Apocalypst* meaneth by the foure and twenty elders, he himselfe giveth some explanation of in chap 21. 12, 14. where he speaketh of the gates and foundations of the new *Ierusalem*, parallel to the twelve tribes of *Israel*, and the twelve Apostles of the Lambe. And as these twelve and twelve, were the beginnings as we may call them, the one number of the Church under the law, and the other number of the Church under the Gospell, so under the summe and number of both these united together, or under the notion of these foure and twenty elders he intendeth the whole Church or Congregation both of Jewes and Gentiles. Both wheeles and living Creatures are described full of eyes, in *Ezek*: 18. *Rev*: 4. 8. because of the great measure of knowledge the Lord vouchsafed to his people, and to denote the heedfulnesse of the Saints in their walking before him. The Lord himselfe is described dwelling upon them and among them, in bright glorious and majestick representations, but withall, incircled with the likenesse of the bow that is in the cloud in the day of raine *Ezek*: 1. 18. *Rev*: 4. 3. which was the embleme of the Lords Covenant with his people: as *Gen*: 9. 13, 14, 15.

CHAP.

CHAP. XXXIX.

*The motions and stations of the
Arke and Tabernacle:*

He Tabernacle (which in its time was as a moving Temple) being brought into the Land of Canaan by Joshua, [a] was first pitched and set up at Gilgal, the famous place of their first in-camping, Josh. 4. 19. but the Arke and it were parted asunder, immediately after the pitching

[a] *Maym. in Beth habbech. per. 2. Cy R. sh. bag. in Josh. 4.*

of it: For that was carryed into the field and marched with them in the warres of Canaan: Josh. 6. 12, & 8. 33, &c. while the Tabernacle stood without it at Gilgal, and there the *Sabbidris* late neere unto it, with a strong campe as a guard for defence of both: Josh. 9. 6. 15. & 20. 43.

The time of the Tabernacles standing there, was till the land was conquered, and Judah and the sons of Joseph were seated, Josh. 18. 1. which was seven years: though [b] some of the Jews doe allot it fourteene: in which time, as they also as-
fert, high places were lawfull, and it was permitted to offer sacrifices elsewhere then at the Tabernacle: because in that time they were abroad in the warres, and their condition was unsettled. Before the Tabernacle was first set up [c] (say they) high places were permitted, and the service was done by the first borne: But after the Tabernacle was erected, high places were prohibited, and the service was performed by the Priest-hood. The most holy things were eaten within the curtains, and the lesse holy in any part of the camp of Israel. When they came to Gilgal, high places were permitted againe, and the most holy things were eaten within the curtains, and the lesse holy in any place.

[b] *Maym. ubi sup. Cy Seder Olam.*

[c] *Talm. in Zevachim. per. 14.*

The memorable monuments that had been at Gilgal, did leave it as a place of honour and renown, and did prove occasion in after times of exceeding much superstition, will-worship and Idolatry there: for there they sacrificed bullocks, Hos. 12.

[d] Kimch. in
Hof. 9.

11. and all their wickednesse was there, and there the Lord hated them *Hof. 9. 15.* [d] either because they renewed the Kingdom in Gilgal 1 Sam. 11. 12. and refused the Lord to reigne over them, or because the Tabernacle had been first set up at Gilgal, and that was a choice place, thereupon the Prophet of Baal perswaded them there to worship Baal.

[e] Talm. &
Haymubi sup.

When the Land was conquered and now at peace, they removed the Tabernacle from Gilgal to a town of Ephraim, for his birth-right sake, and set it up there and called the place *Shiloh* or *Peaceable*, because the Lord had given them rest from their warres and from their enemies round about. Here was built house of stone, for the Tabernacle [e] as the Jewes suppose, but onely it was not roofed over with any thing, save with the curtaines with which it had been covered from its first making: and this they ground from 1 Sam. 1. 9. because it is called a Temple, and 1 Sam. 3. 15. because it is said to have doores.

The time of the abode of the Tabernacle at *Shiloh* (*Ephrata* or in the tribe of *Ephraim*, *Psal. 132. 6.*) was from the seventh yeare of the rule of *Isbus* to the death of *Eli* 349 yeares, in which time occurred all the story of the booke of *Judges*, and the translation of the High-priest-hood from the line of *Eleazar* to the line of *Ishamar*, which is not there mentioned, and the cause of which alteration is not recorded.

[f] Zevu-
chim ubi sup.

[f] In this time high places were prohibited: and at *Shiloh*, there was no rooff but a house of stone below and curtaines above: and it was a place of rest: the most holy things were eaten within the curtaines, and the lesse holy and second things without &c. In these times there is mention of a Sanctuary at *Shechem*: *Isa. 24. 1. 25. 26.* which meaneth onely the house where the Arke was lodged for that present time: for all the tribes meeting at *Shechem*, and being to make a Covenant with the Lord, they fetch the Arke of the Covenant thither, that the presence and dread of the Lord might be more visible among them, and the place where the Arke was set for that time was called the Sanctuary: as *Moses* tent was called the Tabernacle of the Congregation, because the glory of the Lord rested upon it before the Tabernacle of the Congregation it selfe was built. *Exod. 33. 7.*

From *Shiloh*, upon that fatall blow that *Israel* received by the
Philistines

Philistines, 1 Sam. 4. the Arke was captived, into the land of these uncircumcised, and the Tabernacle removed into another tribe, and they so parted that they never met againe, till they met together at *Solomons Temple*.

The Tabernacle was removed to *Nob*, a city of Priests. 1 Sam. 22. 19. in the tribe of *Benjamin*, *Neb.* 11. 31, 32. and by the Jewes *Chorography*, within the sight or prospect of *Jerusalem*. The *Chaldee Paraphrast* glosseth *Esay* 10. 32. where there is mention of this towne, thus: [g] He came and stood in *Nob* a city of [g] *Chald par.* Priests before the Wall of *Jerusalem*: He answered and said unto his army, Is not this the city of *Jerusalem* for which I have mustered all my Army, and for which levied all my province? behold it is lesse and weaker than any of the cities that I have subdued. He stood and nodded his head and waved his hand against the mountains of the house of the Sanctuary. For (saith *Kimchi*) from *Nob* he might see *Jerusalem*, and when he saw it from thence he shook his hand at it as one despising it.

I shall not be curious to inquire whether *Nob* were any of the foure cities that were allotted at the first division, to the Priests out of the tribe of *Benjamin*, *Josh.* 21. 17, 18. or whether it were of a latter possession (as *Kamah* was to the Levites of the stock of *Samuel*; 1 Sam. 1. 1.) or if *Nob* were one of those foure first cities (and the same with *Almon*, for the other three are clearly distinguished from it, *Esay.* 10. 29, 30. 2 *Chron.* 1. 30) whether it were *Esburion*, which the *Chaldee* paraphrast constantly rendreth *Almoneth*, the same with *Almon* 1 *Chron.* 6. 60. I shall onely observe this, that when the Tabernacle had left the tribe of *Joseph* one of the sons of *Rachel*, it betakes it to *Benjamin* another sonne of the same mother.

The warrant of its conveyance hither I doubt not was divine, by some prophetical direction, though it be not expressed: I dare averre that the removall of it from hence to *Gibeon* was so, though that be not expressed neither, and I judge of the one by the other: and my reason is this; because when *David* brings up the Arke to his owne city and there settles the Priests and Levites in their attendance upon it, he also settles Priests and Levites in their attendance on the Tabernacle at *Gibeon* 4 *Chron.* 16. 39, 40, 41, &c. Now what reason can be given why *David* should not rather have fetched up the Tabernacle.

cle to his owne city as he did the Arke, then thus divide the service of the Priests and Levites, but because he knew the Tabernacle was placed in *Gibeon* by divine warrant and direction and he would not alter it?

If the Tabernacle removed to *Nob* presently upon the captiving of the Arke from *Shiloh*, it resided there about 37 yeares, all which time *Sammuel* is alive, and seeth both the fall of *Shiloh* and the fall of *Nob*, and it may very well be, he was the director of the Tabernacle from *Shiloh* to *Nob*, and from *Nob* to *Gibeon*: In the time of its residence in both these places high places were permitted (as the *Talmud* conceiveth in the place elted even now) and the most holy things were eaten within the curtaines and the lesse holy things in any city of *Israel*.

At *Gibeon* another place of the tribe of *Benjamin*, did the Tabernacle stay from its first pitching there, till *Solomon* brought it up to the Temple when it was built: and whilst it stood here, a memorable piece of Divine justice against *Saul* cannot but be observed (to omit all other particulars) for as he had slaine the Priests of the Lord, and had ruined the Tabernacle at *Nob*, so his sons are hanged up before the Tabernacle in *Gibeon*, 2 *Sam.* 21. 9. And now let us trace the Arke as we have done the Tabernacle till we bring them together.

The Arke being captived by the Philistines in the battell at *Aphek*, was detained in their Land seven monethes, rather because they knew not what to doe with it, then for any comfort or happinesse they found in it, for it was a plague to their gods, people and Countrey: At last it was restored: and first to *Bethshemesh*, a city of Priests, *Josh.* 21. 16. but there it proved also the destruction of the people: The Hebrew Commentators doe scruple both at the cause of the slaughter, and at the number slaine: The cause is not so very abstruse, for the text saith it was because they looked into the Arke (though their various construction of the words hath bred their doubting) but it is something strange that *Bethshemesh* a towne of no great note should lose fifty thousand and seventy inhabitants at one time (besides what escaped) a number of people answerable to the greatest cities. The Commentators spoken of, having observed this improbability will heale the matter with as impro-
bable

bable a glosse: Seventy men (say they) which were valuable, every one to fifty thousand; and others retaining the scruple still, doe raise it higher by their interpretation, for the fifty thousand men (say they) were every one of them valuable to the seventy men in the *Sambadrim*. The text doth plainly distinguish of the persons, for it saith, *that he sent of the men of Bethshemesh* because they looked into the Arke, *and he sent of the people*: For the returns of the Arke had occasioned no doubt the concourse of the people all about, besides the inhabitants of *Bethshemesh* (it was now upon the time of the feast of Tabernacles when the Arke came up to them, and it may be that might cause the more conflix to the Arke when it was come) and the Lord for the boldness of Priests and people that would be loo king into the Arke, breaketh out upon them with the plague, and destroyeth so many thousands of them.

The Priests of *Bethshemesh* that had escaped, sent to the men of *Kiriathjearim* to fetch up the Arke to them, and so they doe. It is equally questionable, why they that were Priests should send about such a matter as this to the men of *Kiriathjearim* which were not, and that the men of *Kiriathjearim* should venture to fetch up the Arke, when they had seen the spoiling of *Bethshemesh* by it: But the Lord had now forsaken the tribe of Ephraim, in which tribe *Shiloh* stood, and had made choice of the tribe of Judah *Psalm* 78. 67, 68. of which *Kiriathjearim* was a chief city: and whether he used the counsell of *Samuel* to the the people for a means to accomplish his determination, or what other way, is not determinable, but it is brought to passe, and the Arke now seated in the tribe of Judah, out of which it never unsetled againe whilest it was in being.

A long time whilest it stayed in *Kiriathjearim* it was under the curbe of a *Philistine* garrison which was in that city *1 Sam.* 10. 5. which might much dampe the peoples seeking and resorting to it, especially in this looseness and lukewarmeness, or rather utter coldness of religion that was amongst them. However, at the end of twenty yeares a generall reformation doth begin amongst them, and they begin to hearken after God, the Arke and religion, and put away the strange gods that were among them, and God at that very instant

Mm

doth

doth grant them a miraculous victory against the *Philistines*.

1 Sam. 7.

We read once of the Arkes being within the compasse of the tribe of *Benjamin* before *David* fetched it up to *Jerusalem*, and that was with *Saul* at *Gibeah* 1 Sam. 14. 18. but it was restored from thence to *Kiriathjearim* as the place appointed for it as yet, by divine direction, for otherwise it might as easily have been set up in *Net* where the Tabernacle was now standing.

David about the second year of his reigne in *Jerusalem*, fetcheth it up from *Kiriathjearim* thither, and there pitched an habitation for it in *Sion*, where it resided till it was translated into *Solomons* Temple, save onely that once it was taken out to have sitted with *David* in his flight from his son *Abshalom*, but soone restored to its place againe. 2 Sam. 15. At this Tabernacle in which the Arke was lodged in *Sion* *David* sets up an Altar, 1 Chron. 16. 2. for the offerings at that present time of the Arkes bringing up thither, but not for continuall sacrificing: And there he appointed a constant musicke to attend, of the Levites; but the Priests waited at *Gibeon*, where the Tabernacle was and the daily sacrifice.

CHAP.

CHAP. XL.

The state and fate of the first Temple.

AT *Nainb* in *Ramah* where *Samuel* and *David* spent some time together, they platformed the buildings of the Temple and the manner of the service: It was an unlikely time for *David* to thinke and contrive for such a thing at that time, when he knew not where to hide his own head from the fury of *Saul*, yet so sure was the promise to him, and so assured was his faith in it, that even from that time he laid the foundation of his thoughts towards the building of a Temple, setting of a service, and even all his time after was preparing towards it. In all his wars and victories he still remembered to dedicate something of his spoiles for that purpose, 2 Sam. 8. 10, 11. 1 Chron. 18. 8, &c. so that at his death he left the greatest sums of silver and gold, and stock of brasse and iron and such materials that is recorded in any story: And as he had his first instructions from *Samuel*, so did he ripen then by the propheticke directions of *Gad* and *Nathan* the Prophets, 2 Chron. 29. 25. and so settled the Priests and Levites in their courses, and carpenters and masons to worke, and had described the platforme of all things so exactly, that he left to *Solomon* in a manner but the care to see the worke done, for he had prepared all things before.

About eleven or twelve years space was the worke of the Temple in hand, before it was finished, namely foure yeares in hewing stone and framing timber, and seven years and an half in bringing up the building: For *David* in the last year of his reigne hath gathered all the proselytes in the land to the number of 153000 and had set them to worke, and so they continued framing and preparing materialls till the fourth yeare of the reigne of *Solomon*, in the second moneth of which yeare the foundation of the house was laid, and in the eight moneth of his eleventh yeare the worke was finished, 1 King. 6. 38. and so

it was seven yeares and an halfe in building, which the text for roundnesse of number doth count but seven.

It was a yeare within a moneth after that it was finished before the dedication of it, in which time it is likely, they were getting away the rubbish, and preparing for its consecration, it lying uselesse all the while, for the providence of the Lord disposed that it should be dedicated at such a time, as that the time should carry a mystery and type with it, as well as the Temple itselfe. In the eleventh yeare of *Solomons* reigne in the moneth *Esi* which is the eight month it was finished, *1 King. 6. 38.* and in his (welsh) yeare in the moneth *Eibanim* which is the seventh moneth it was consecrated: even at the time of the feast of Tabernacles, *1 King. 8. 20, 2 Chron. 5. 3.* or the fifteenth day of that moneth: Concerning the title *Eibanim*, by which this moneth was named, the Jewes have these glosses: The *Chaldee* renders that verse in the booke of Kings thus, *And all the men of Israel were gathered to the King in the old moneth, which they called the first moneth, but now the seventh.* [b] Some of the Rabbines say it was called *Eibanim* (which signifieth strength, or strong ones) because the fathers were borne in it which were the mighty ones of the world: And others [c] because in it were the greatest feasts: or [d] as others, because in it the fruits were gathered, which are the strength of mans life, &c. But whatsoever was the notation of the name, certainly the remarkableness of that month was singular, in regard of many eminent occurrences that befell in it, of which we have spoken elsewhere, the most renowned of all which was, that our Saviour in that month was borne into the world (and what is on that very day that the Temple was consecrated, namely the 15. day of the month) of whose incarnation and birth how lively a type, the Temple and its dedication were, I need not to illustrate: Thus was the Temple dedicate and the service of it began *anno mundi 3001.*

At the dedication of it, both the books of *Kings* and *Chronicles* informe us, that the Tabernacle of the Congregation and all the holy vessels that had been in the Tabernacle were brought up thither, *1 King. 8. 4, 2 Chron. 5. 5.* But the question is, What became of them there, were they used or were they laid

[b] *Aruch in voce* [DN].

[i] *Levi Gerst.*
in *1 King. 8.*
[k] *Kimch.*
ibid.

laid up? There are that assert either way: and the latter seemeth the more probable, namely that these things of *Mosé*, upon the rising of a greater and more eminent glory, did decay and were laid aside, as all his Ceremonies were to doe upon the rising of the Gospell.

The Temple though it were of a heavenly resemblance, use and concernment, as figuring *Christ's* body, *Joh. 2. 19.* enjoying Gods presence, *2 Chron. 7. 16.* and *Israels* worship, *Psal. 122. 4.* &c. yet being but an earthly building it was subject to the universal condition of earthly things, casualty and changing: Nay, there is hardly any state or place in any story, of which may be found more vicissitudes and alterations of condition then of this: and there is hardly any Kings time of all those that reigned in the time of the Temple, in which it received not some remarkable alteration of estate or other. In the time of *Solomon* that built it, it received that vile affront of an Idol Temple built by him in the face of it, and what became of the service of the Temple in these times may be shrewdly suspected: In his sonne *Rehoboams* time, it was first forsaken by the ten tribes, and afterward by *Judah* it selfe, who fell to Idolatry, and then it was plundered by *Shishak*. How oft the Treasuries of it were plundered, sometimes by forainers, sometimes by their owne Kings, how oft it selfe prophaned, as by *Ahabiah*, *Ahaz*, *Manasseh*, how the service of it either totally slighted, or slightly performed, how Idols set up in it, & Altars to strange gods: how the blood of the High-priest shed, and the manners of the Priests corrupt, and the house of prayer made a den of thieves, as also how sometimes againe it was repaired, the service restored, the Priests reformed, and matters amended with it, is so plainly and copiously described in the books of Scripture, that it were but transcription of the text to recite them in particular. At last it had run out its date, and it selfe fired and all its precious vessells were captived by the *Babylonians*: what became of the Arke the Scripture doth not mention, the Jewes conceive that it was hid, in some vault that they say *Solomon* had purposely made against such a time, where it escaped the conquerors fury: but this we leave to their owne credit.

The time of the standing of this first Temple from its finish-

ing in the eleventh yeare of Solomon, to its firing by *Nebuzardan*, was 420 years.

SECT. II.

The state of the second Temple under the Persian Monarchy.

ALthough between the returne out of the Babylonian captivity, and the finall desolation of *Ierusalem*, there might seeme to be strictly and literally two Temples, that of *Zorobabel*, and that of *Herod*, (for *Herod* began his Temple from the very foundation) yet do the Scriptures, and all Jewish writers so unanimously and generally own them but for one Temple, calling it the *second Temple* all the time there was a Temple after its first building under *Cyrus*, that it would be but needless labour and unwarrantable curiosity to take up any other notion or distinction of it. For though the Temple built by *Zorobabel* were pulled down to the very ground by *Herod*, when he built that fabrick that stood to the last fate of *Ierusalem*, yet since that demolition was not by destruction and ruine, but for reparation and for its bettering, there is no reason to reckon these as two severall Temples, but as one Temple first built and then repaired to a more excellent and glorious condition.

From the first yeare of *Cyrus* (in which he proclaimed redemption to the Captives, and gave commandment to restore and build *Ierusalem*) to the death of Christ were 490 years, as they be summed by an Angel, *Dan. 9.* and from the death of Christ to the satall and finall destruction of *Ierusalem* were 40 yeares more, 530 yeares in all. In all which time it were endlesse to shew every particular occurrence, and change of condition that befell the Temple, and it would require a large story and volume: I shall therefore onely touch upon the chiefest, distributing the times into those severall and remarkable periods that they fell into, and applying the stories to the times accordingly.

The first parcell of this time was taken up by the *Persian Monarchy*

Monarchy, which how long it continued, and for how many Kings Succession, is a thing of as disputable and controverted a nature, as any one thing in Chronology: I will keep to the number and names of the Kings of that Throne that we find in Scripture.

In Dan. 11. 2. there are these words: *Behold there shall stand up yet three Kings in Persia, and the fourth shall be far richer then they all: and by his strength through his riches he shall stir up all against the Re. lⁿ of Grecia. And a mighty King shall stand up, &c. And when he shall stand up his Kingdome shall be broken, and shall be divided toward the four winds of Heaven, and not to his posterity, &c.* It is observable concerning this prophesie and account about the Persian Monarchy.

1 That this was told *Daniel* in the third yeare of *Cyrus* chap. 10. 1. and so when he saith, *There shall stand up yet three Kings, and the fourth, &c.* he meaneth foure besides *Cyrus*, the first beginner of the Kingdome; and therefore some of the Jewes do make but a crosse reckoning upon this place, who will have *Cyrus* which was the first, to be meant by this that is called the fourth.

2 The Propheſie speaketh of the length of the Persian Monarchy, till it brings it up to *Alexander* the great, the destroyer of that Monarchy, of whom it speaketh plainly, ver. 3, 4. and of his Successors afterward, ver. 5, &c.

3 There were therefore, by the account of the Angell here, but five Kings of *Persia*, namely, *Cyrus*, and four more.

4 These four are thus named in the Scripture, 1 *Ahasuerus*, Ezra 4. 6. 2 *Darius*, Ezra 4. 24. & 6. 1. &c. 3 *Artaxerxes*, Ezra 6. 14. 4 *Darius*, Neh. 12. 22. To which may be added for the confirmation of this account,

5 That *Nehemiah* lived quite through the whole length of the Persian Monarchy, being at mans estate the first yeare of it; Ezra. 2. 2. and seeing *Darius* its last King, and probably his last times, Nehem. 12. 12. Nay *Ezra* who was borne either before or in the first yeare of the Babylonion Monarchy, yet liveth neere the expiration of the Persian: by which it is easie to conclude how far the Heathen histories are out, who reckon 14 Kings successively in the Persian Throne, and 200 yeares of their rule, before its fall.

In

In the first yeare of *Cyrus*, the returned Captives out of *Babel* onely built an Altar, and sacrificed thereon for seven months together having yet no Temple: but in this second year, the second moneth of that yeare they lay the foundation of the house, *Ezra* 3.8, &c. the progresse of which work is soon opposed, and indeavoured to be made frustrate by the *Samaritanes* all the time of *Cyrus*, *Ezra* 4.5. but in his time they prevailed nor.

In his third year *Artaxerxes* commeth to the kingdom, who is also called *Abasburosh*, *Ezra* 4. 6, 7. he is perswaded by evill Counsellors to interdict and prohibit the Temple building, and so it lay intermitted all his time, *Dan.* 10.1, 2, 3. *Ezra* 4. 23. 24.

Darius succeeded him, called also *Artaxerxes*, *Ezra* 6.1 & 7.1. &c. In his second yeare the building goes on againe, and is finished in his sixth, *Hag.* 1. *Ezra* 6.14. And thus had the Temple lien waste and desolate just seventy years, from the nineteenth of *Nebuchadrezzar*, in which year it was fired, to the second of *Darius*, when it began to be wrought upon so as that it came to perfection, *Zeck.* 1. 12. & 4.3, 5.

In the f.v:enth yeare of this *Darius*, which was the year after the Temple was finished, *Ezra* cometh up, *Ezra* 7.8. and thirteene yeares after, namely, in the twentieth yeare of this *Darius* (called also *Artaxerxes*) *Nehemiah* cometh up to *Jerusalem*, *Neb.* 1.1. and both help to repair, settle and rectifie, Temple, City, and people, as their story is at large in their owne bookes.

In the two and thirtieth year of this *Darius*, *Nehemiah* having finished what he had to doe, about the building, beautifying, and settling of City, Temple and people, he returneth againe unto the King, *Neb.* 13.6. and here ends *Daniels* first parcell of his seventy weekes, namely, seven weekes in which street and wall should be built, and that in troublous times, *Dan.* 9. 25. By seven weekes he meaneth seven times seven yeares which amounts to nine and forty: and so there were hitherto; namely, 3 of *Cyrus*, 14 of *Abasburosh*, and 32 of *Darius*.

After *Darius* there reigned *Artaxerxes*, commonly known in heathen stories by the name of *Xerxes*, the invader of *Greece* with his huge army, &c. He was a favourer of the Jews as the least

left for a while, as it appeareth by that passage in Ezra 6. 14. *I bey builded and finished according to the commandment of the Lord, and according to the commandment of Cyrus, and Darius, and Artaxerxes*: where this *Artaxerxes* is set in parallel equipage with *Cyrus* and *Darius* for favouring the Temple: It is true indeed the work was finished in the time of *Darius*, as to the very building of the house, yet were the buildings about it still coming on and encreasing, and this *Xerxes* did favour the work as well as those Princes had done before him.

Yet did there an unhappy occurrence befall in this Kings time in the Temple it selfe, which if it did not alienate and change his affection from well-willing to it, yet did it prejudice the Temple in the affection of him that was chiefe Commander under this King in those parts, whose name was *Bagojes*: The occasion was this; [a] *Joathan* who was then High-priest upon some displeasure against his owne brother *Jesur*, did fall upon him and slay him in the very Temple: *Bagojes* favoured this *Jesur*, and intended to have made him High-priest, and it is like that *Joathan* smelt the designe, and out of jealousy of such a thing, thought to prevent it by his brothers dispatch: whatsoever was the cause of this his murder, the fruit of it was this: that *Bagojes* violently presseth into the Temple, which he might not have done, and layeth a mulct upon the people, namely, 40 *drachmes* upon every Lamb that was to be sacrificed: *Ezra* and *Nehemiah* were both now alive, and do but imagine how their piety would digest a thing so impious.

The next in the Throne after this *Artaxerxes* mentioned in Scripture, was *Darius*, *Neb.* 12. 22. the man with whom the Empire fell under the victorious sword of *Alexander the great*. In his time another occasion from another brother of an High-priest occurreth, which accrewed not a little to the prejudice of the Temple and the Nation; and that was this, [b] *Manasseh* one of the sons of *Ioiada* the son of *Eliashib* the High-priest, had married *Nicasse* the daughter of *Samballat*, for which being driven from the Altar and Priesthood, he betaketh himselfe to his father-in-law to *Samaris*; and they betwixt them obtaine a Commission from *Darius*, and get it confirmed also by

[a] *Ioseph. Ant. lib. 11. cap. 7.*

[b] *Ibid. cap. 2. Neh. 13. 28.*

The state and fate

Alexander the great, to build a Temple upon Mount *Gerizim*, *Iohn* 4. 20. which being built in affront to the Temple of *Jerusalem*, it proved no small disadvantage to it, and the service there: for it not onely caused a faction and defection in the Nation, but also it became the common refuge and shelter of all lawless and irregular despisers of discipline and government.

In this *Darius* was the end of the *Persian* state and Kingdom; having continued for the succession of these Kings, but whether any more, and how many precise years is not easily determinable; what times went over the Temple in their reigns besides what is mentioned here, may be observed in the books of *Nehemiah*, *Ezra*, *Haggai*, *Zachary*, and *Malachi*.

S E C T. II.

*The occurrences of the Temple under
Alexander.*

[a] *Ioseph.*
ubi supra.

[a] **A** *Alexander the great* the Conquerour of *Darius* and overthrower of the *Persian* Kingdom, did in his own person visit *Jerusalem* and the Temple, coming towards it like a Lion, but he came into it like a Lamb. He had taken indignation at *Jaddus* the High-priest, *Neh.* 12. 22. because he denied him assistance at the siege of *Tyrus* (for *Jaddus* had sworn fealty to *Darius*.) Hereupon he cometh up towards *Jerusalem* breathing fire and fury against it, till he came within the sight of the City: There he was met by *Jaddus* in the High-priests garments; and by all the Priests in their vestments and the people in white: whom when he came neare, in stead of offering them violence, he shewed reverence to the High-priest and courteously saluted all the people.

When his Commanders wondred at such a change, he told them that in a dream in *Macedon*, he saw one in the very same attire that the High-priest was in, who encouraged him to invade the *Persian* empire, and promised to lead his Army and to make him victorious. So he goeth with them into the City, offereth at the Temple, is shewed *Daniel's* prophesie concerning him-

himselfe, granteth favourable priviledges to the Jewes about their religion, and so departeth.

[b] It is held by some of the Jewes, that in the very yeare that *Alexander* came to *Ierusalem*, *Ezra*, *Haggai*, *Zechary* and *Malachi* died, and the spirit of Prophecie departed from *Israel*, which if we follow the computation of Heathen stories is a thing of utter improbability, they prolong the *Persian* Monarchy to so large a time; but if we follow the account of Scripture it makes the improbability a great deale lesse, as might be shewed if we were following the pursuit of Chronology: And if it be questioned how it should be possible, that all Heathen stories that handle the succession of the *Persian* Kings, should be so farre wide as to double, nay, almost to treble the number of the Kings more then they were, these three things may be produced as those that either severally, or rather jointly might be the reasons of such a mistake.

1 Because every one of the *Persian* Kings had a double, [nay, some a triple] name, and this multiplicity of names might deceive the heedlesse Historian into an assertion of numerousness of persons.

2 The *Persian* Kingdome was a double Kingdome, *Media* and *Persia*, the two armes and shoulders in *Dan. 2.* now the King of *Persia* and the Viceroy of *Media* might be likewise misconceived in after-times for two differing *Persian* Monarchs.

3 It was the manner of the *Persian* Kings when they went into the warres, to create a King to rule at home while they were absent, and this might cause the accounting of so many Kings and of so long a time. And so *Herodotus* beareth witnesseth that [c] ὁ δὲ μὲν ἀποβλέπων βασιλεὺς καὶ τῆς πόλεως ἐκείνης, when the King went to warre, it was the Law of the *Persians* that he should appoint a King and so goe his way on his expedition. And this custome was that that made *Cyrus* his third yeare to be accounted for *Artaxerxes* his first, though *Cyrus* was yet alive, because he left him King at home whilest he himselfe went to warres abroad.

Alexander dying in the flower of his age and victories, his large Dominions obtained so suddainly by the sword, were di-

vided as suddainly againe, in a manner by the sword, amongst four of his chiefe Commanders, according as was prophesied Dan. 8. 8. & 11. 4. Two of them were *Seleucus Nicanor*, who obtained *Syria*, and *Ptolamy Lagus*, who obtained *Egypt*, whose families (the house of the North and the house of the South, Dan. 11.) being ill Neighbours one to another, did both of them prove ill Neighbours to *Iudea*, and through and under them the people and Temple did undergoe divers varieties of fortune, but most commonly the worst.

The Kings of these Countries are reckoned these.

[d] Vid. Euseb.
in Chron. Strab.
Geog. l. 17.

[d] Kings of Syria.

[d] Kings of Egypt.

1	<i>Seleucus Nicanor</i>	32. y.	1	<i>Ptolamy Lagus</i>	40. y.
2	<i>Antiochus Soter</i>	19.	2	<i>Ptol. Philadelphus</i>	18
3	<i>Antiochus Theos</i>	15	3	<i>Ptol. Euergetes</i>	26
4	<i>Seleucus Gallinicus</i>	20	4	<i>Ptol. Philopator</i>	17
5	<i>Seleucus Ceraunus</i>	3	5	<i>Ptol. Epiphanes</i>	24
6	<i>Antiochus Magnus</i>	31	6	<i>Ptol. Philometor</i>	36
7	<i>Seleucus Philopator</i>	12	7	<i>Ptol. Euergetes</i>	29
8	<i>Antiochus Epiphanes</i>	11	8	<i>Ptol. Physcon</i>	17
9	<i>Antiochus Eupator</i>	2	9	<i>Ptol. Alexander</i>	10
10	<i>Demetrius Soter</i>	22	10	<i>Ptol. Latbarnus</i>	8
11	<i>Alexander</i>	11	11	<i>Ptol. Dionysius</i>	30
12	<i>Demetrius</i>	3	12	<i>Cleopatra</i>	22
13	<i>Antiochus Sedetes</i>	9			
14	<i>Demetrius iterum</i>	4			
15	<i>Antiochus Gryppus</i>	12			
16	<i>Antiochus Cyrenicus</i>	18			
17	<i>Philippus</i>	2			

SECT.

SECT. III.

*A Briefe of the state of the Temple in the times
of these Kings.*

IF we were to write a story of the City and people, as we are
of the Temple, here were a very large field before us, for ex-
ceeding much of the story of *Jerusalem* and *Judea* hath to doe
with the story of these Kings: but since our confinement is to
the Temple only, we shall make a shorter cut, because the pecu-
liar relations that we finde about that, are but few in compa-
rison of the general story of the City and Nation.

[a] *Seleucus Nicator*, (or *Nicator* as some do call him) the [a] *Ios. Ant. lib.*
first of these Kings of *Syria*, was a great favourer of the Jewish, 12. c. 3.
Nation, for he enfranchised them in his *Syrian* Cities, yea even
in *Antioch* the Metropolis it selfe: and [b] he bestowed bene- [b] *Id. in lib.*
volences upon the Temple, to an exceeding liberall and magni- *Maccab. cap. 3.*
ficent value, 2 *Mac. 3. 3.*

But *Ptolomy Lagus* King of *Egypt* his contemporary, was as
bitter to the Nation as he was favourable: He having his ar-
my in the Country, tooke advantage one Sabbath day of the
Jewes strict resting on that day, and pretending to come into
the City to Sacrifice, he surprized the City, and it is like the
Temple sped but indifferently with him, and he carryed exceed-
ing many thousands away captive.

[c] His son and successour *Ptolomy Philadelphus* was againe as [c] *Aristen*
favourable to the Nation, as he had been mischievous: He sent *& Josab ante.*
for the Lxx Elders to translate the Bible, & sent exceeding great
munificence to the Temple, which we have had some cause to
speak of before.

In the time of *Ptolomy Evergetes* the successour of *Philadelphus*,
the covetize of *Onias* the High-priest, had provoked the displea-
sure of that King, and was like to have brought mischief upon
the place and people, but that it was wisely appeased by *Josaph*
Onias his sisters son.

From the time that *Ptolomy Lagus* had so basely surprized Je-
rusalem

[d] Appian in
Syrinc.

Jerusalem it was under homage to the Crowne of *Aegypt*, till *Antiochus the great* released it, or changed it rather into subjection to *Syria*; whether it were of his goodnesse and devotion, or whether rather out of his policy to make sure the Jews to him [d] in the great wars that he had, especially with the Romans he bestowed many favours upon the people, and liberall donations and priviledges upon the Temple: And particularly this edict in its behalfe, *That no stranger should come into the virge of the Temple prohibited*; which it may be first occasioned those inscriptions upon the pillars at the entrance into the *Cbel* that we have spoken of, that no stranger should come there upon paine of death.

After him succeeded *Antiochus Epiphanes* (save onely that *Selencus Philopater* reigned 12 yeares between) a man or a monster shall I call him? of whom and of whose cursed actings are those propheties in *Dan.* 7. 21, 25. & 8. 10, 11, 12, 24, 25. & 11. 28, &c. and 12. 1. &c. and *Ezek.* 38. & 39. and who performed according to those predictions to the utmost of wickednesse.

[e] Jof. Ant. L.
12. c. 6. 1 Mac.
1. 21. &c.

He began his reigne by the account of the booke of the *Maccabees* in the 137 yeare of the reigne of the *Selencian* family, 1 *Macc.* 10. And in the 143 yeare, as both that booke and [e] *Josaphus* reckon, he came up to *Jerusalem*, being invited thither by a wretched faction of *Onias*, who was also called *Meneleus* the High-priest, and he taketh the City by their means, and slew many of the contrary party, and tooke away many of the holy things and much spoile, and so returned to *Antioch*. This was the beginning of those 2300 daies mentioned in *Dan.* 8. 13, 14. or the daies of desolation, when the Host and the Sanctuary were both trodden under foot. Two yeares and some months after, namely, in the yeare 145 he cometh up againe, and under colour of peaceablenesse obtaining entrance, he sacketh *Jerusalem*, plundereth the Temple, fireth the fairest buildings of the City, pulls downe the wals, slayeth even some of those that had invited him, taketh many thousands prisoners, and setteth a *Syrian* Garrison for a curb to the City and Temple. Here was the beginning of those 1290 dayes mentioned *Dan.* 12. 11. the time that the dayly Sacrifice was taken away, and the abomination of desolation was set up; which space is called
a time

a time times and halfe a time: which was three yeares and an halfe, and some twelve or thirteene dayes.

The mischiefe that this tyrant and persecutor wrought to the Temple, nation and religion is not expresseible: how he forbad circumcission, abolished religion, burnt the books of the Law, persecuted the truth, murdered those that professed it, and defiled the Sanctuary with all manner of abomination, insomuch that the Holy Ghost hath set this character upon those sad times, that *that was a time of trouble, such as was not since they were a nation even to that same time.* Dan. 12. 1. And here began the story and glory of *Mattathias* the father of the *Maccabean* family, who withstood this outrage and villany [f] but died in the next year, [f] 1 Mac. 2 70. namely 146 of the *Seleucian* kingdome.

Judas Maccabeus succeeds him in his zeale and command, and prevaileth so gallantly against the commanders appointed by the tyrant, *Apolonius* *Seron* *Gorgias* and *Lysias*, that in the yeare 148 he and his people returne and purifie the Temple, erect a new Altar, restore the service, and keepe the feast of dedication for eight dayes, and ordaine it for an annuall solemnitie, *And from thence even till now* (saith *Iosiphus*) *we keepe that feast and call it* *Shemot* (Candlemas, if I may so English it) *naming the feast as I thinke from this, because such a restoration shone upon us unexpected.* There is mention of this feast, and it was honoured with *Christis* presence *Iob.* 10. 22. and what was the manner of its solemnity, especially by lighting abundance of Candles at it, I have shewed in another place.

Both *Josiphus* and the booke of *Maccabeus* make it but exactly three yeares betweene the time of *Antiochus* his defiling of the Altar, with abomination, and *Maccabeus* his restoring and purifying it againe: [g] Onely the one of them saith its [g] 1 Mac. 1. defiling began on the fifteenth day of the month *Cislev* in the 145 yeare of the *Seleucian* Kingdome; and the other saith it began on the five & twentiethe day of the same month in the same year, but both agree that it was purified on the five and twentiethe day of the same month in the year 148. which teacheth us how to distinguish upon that passage of *Daniel* forementioned

oned, in chap. 12. 11. namely that the time the daily sacrifice was taken away, was 1290 dayes or three years and an half and some few dayes over, but the time that the abomination that maketh desolate was set up, that is, idols in the Temple, and an idol altar upon the Lords Altar, was but three yeares.

Antiochus died in *Persia*, within 45 daies after the restoring of the Temple, as *Dan.* 12. 12. seemeth to intimate, when it pronounceth him blessed that cometh to 1335 daies, for then he should see the tyrants death. [b] His son *Antiochus Eupator* who succeeded him, was invited into *Judea* by some Apostate Jewes to come to curbe *Judas Maccabew*, who was besieging the Syrian garrison that was in *Jerusalem*: He cometh with a mighty power, forceth *Judas* into the Temple, and there besiegeth him: But being straitned for provisions, and hearing of stirrings in his owne Kingdome, he offereth the besieged honourable conditions, upon which they surrender. But he entering and seeing the strength of the place, and suspecting it might be troublesome to him againe, he breaketh his articles and his oath, and putteth downe the wall that encompassed the holy ground downe to the ground. And thus poore *Judas* and the Temple are in a worse condition then before, for the *Antiochian* garrison in *Jerusalem* that was ready upon all occasions to annoy it, is not onely not removed, but now is the Temple laid naked to their will and fury.

[i] This *Antiochus* put *Menelaus* the High-priest to death (and he rewarded him but justly for calling the tyrant this mans father in) and he made *Alcimur* High-priest in his stead, one that was not of the High-priests line at all: which made *Onias* who was next to the High-priesthood indeed, to flee into *Egypt*, and there by the favour of *Ptolomy Philometor*, he built a Temple parallel to that at *Jerusalem*: And thus hath *Jerusalem* Temple two corrivals, a Temple on mount *Gerizim* in *Samaria* on the North, and a Temple in *Egypt* on the South. Of this Temple built by *Onias* in *Egypt* the *Talmudicall* writers doe make frequent and renowned mention. They speake in the treatise *Succah*, of a great Synagogue or *Sanhedrin* here in the time of *Alexander* the great, in which they say there were 70 golden chaires, and a Congregation belonging to it of double the number

[b] *Id. ibid.*
cap. 15.

[i] *Ibid.*

[k] *Succah. per.*
5.

number of *Israelites* that came out of *Egypt*: And that *Alexander* destroyed them, to bring upon them the curse denounced by *Jeremy* against their going downe into *Egypt* *Jer. 44* and the curse due to them for the violation of the command, *Thou shalt not turne thither (to Egypt) no more.*

[A] Yet would *Onias* venture to build a Temple here againe, [1] *Jos. Ant. lib. 12. cap. 6.* and that the rather, building upon that prophecy *Esa. 19. 19.* *There shall be an Altar to the Lord in the Land of Egypt, &c.* Upon *Juchas. fol. 142* which passage take the glosse of *R. Solomon*: [m] *We learne in Sepher Olam, that after the fall of Sennacherib, Ezekiel stood up, and let goe all the multitudes that he had brought with him from Egypt and Cush, and they tooke upon them the Kingdoms of Heaven, and they returned to their owne place, as it is said, In that day there shall be five cities in the land of Egypt &c. They went and built an Altar to the Lord in the land of Egypt, and offered upon it an offering to God to fulfill what was spoken, In that day there shall be an altar to the Lord in the land of Egypt &c. But some of our Doctors in the treatise Menachoth, doe understand it of the Altar of the Temple of Onias the sonne of Simeon the just, who fled to Egypt and built there an Altar.* [m] *R. Solin Eesai. 19.*

In the last chapter of the treatise *Menachoth*, the tract which our *Rabbin* citeth, the *Talmudists* have speech concerning this Temple of *Onias*, and particularly these passages [n] *Aman* [n] *Menachoth* *saith, Behold I undertake to offer a burnt-offering, he must offer it at the* *per. 13.* *Sanctuary, and if he offer it at the Temple of Onias he is not discharged. If he say, I undertake for an offering in the Temple of Onias, he is to offer it at the Sanctuary, but if he offer it at the Temple of Onias he is discharged. If he say, I undertake to be a Nazarite, he is to poll his head at the Sanctuary, and if he poll it at the Temple of Onias he is not discharged: but if he say, I will poll at the Temple of Onias, let him poll at the Sanctuary, yet if he doe poll at the Temple of Onias he is quit: The priests that serve at the Temple of Onias, shall not serve at the Sanctuary at Jerusalem: So that it appeareth that there were sacrifices offered and other Temple-rites used in this Temple in Egypt as were in the Temple at Jerusalem, [o] and it so stood [o] *Juchas. ubi supra.* in great glory 200 yeares according to the opinion of *Rambam*: But it seemes (they are the words of *Juchasim*) that it stood all the time of the Sanctuary: for *Iosuah* the sonne of *Parabiah* fled thither and so in*

the time of Hillel: and they were obedient to the wise men of Ierusalem and brought offerings, and so they brought their wives even all writings to Hillel (for they said they were bastards) and he allowed them: And there was there a great Congregation double to the number that came out of Egypt, till after the destruction of the second Temple, when Adrian the Emperour came up against them and slew them all at the time of the destruction of Bith: Thinke of this great plantation of Iewes in Egypt when ye read *Mat.* 2. 13, 14.

But let us returne from this Temple in Egypt to the Temple at Ierusalem where our businelle lies. *Alimus* the High-priest (whose illegall induction to that office, had occasioned this Act of *Onias*) as he was the Creature of the *Antiochian* family, so was he setviceable to it to his utmost, even to the mischief of that religion and people in and among which he tooke on him the High-priesthood: He assists *Demetrius* (though he had slain *Antiochus* who had so favoured him) in the invasion of *Judea*, and attempteth to pull downe the wall of the inner Court and of the Sanctuary: but is suddainly stricke with a divine stroke from heaven, and so dieth.

[p] 1 *Mac.* 9.
54. *Jos. Ant. lib.*
12. cap. 17.

Nicanor a commander of this *Demetrius* forced *Judas Maccabens* to betake himselfe to a garrison in Ierusalem: and he himselfe going up into the Temple, and there intertained fawningly by the Priests, who clawed him by shewing him the sacrifices which they said they offered for his Lord the King, he taunted them, and threatened mischief to the place if *Judas* were not delivered to him: but ere long the proud boaster and threatner was overthrowne and slain.

Isaiah the brother, and successor of *Judas Maccabens* in his command, proved to be so in favour with *Alexander* the successor of *Demetrius*, and *Demetrius* againe the successor of *Alexander*, and *Antiochus* that succeeded him, that though there were now and then some stirrings among them, yet the Temple, which is our scene that we are upon, did suffer little alteration or prejudice all his time; no more did it in the times of *Simon* his brother and successor: nay he in his first yeare, obtaines the peoples liberties,

berties, dismantles the *antiochian* garrison in *Jerusalem*, purifies the place, and appoints that day for a yearly rejoicing, and restores the land to intire peace and prosperity.

Hyrcanus the sonne and successor of *Simon* being straitly besieged in *Jerusalem* by *Antiochus*, at the feast of *Tabernacles* desires a cessation for the time and solemnity of the feast: which he not onely obtaineth but many and costly sacrifices also from *Antiochus*: which noblenes causeth *Hyrcanus* to seeke for an agreement, and so the siege is raised: He is reported to have heard a voice in the Temple whilst he was offering incense there, which told of the victory of his sonnes who were then in battell with *Antiochus Cyzicennus*, and when he came out he told so much to the people. *Iosephus* sticks not to stile him a King, Priest and Prophet: or at least he speaketh but little short of so much when he saith [q] that God vouchsafed him the three greatest honours, the rule of the nation, the honour of the High-priesthood, and prophecie. He cast off the Syrian yoke and homage.

[q] *Id. lib. lib.*
13. cap. 13.

Alexander his sonne proves an unhappy scourge to his owne nation, so much scorned and despised by them, that at the feast of *Tabernacles* they pelted him with their pomecitrons, whereupon he slayes 6000 of them and troubles the land with a six yeares civill warre. He raised in the Court of the Priests, that none but the Priests might come in therefor feare of the peoples disturbance.

Aristobulus and *Hyrcanus* the sonnes of this *Alexander* quarrell about the rule, and call in *Sorraine* aide, as first *Aretas* King of *Arabia*, who besiegeth *Aristobulus* in the Temple: and then *Pompey* who cometh in, taketh the city, and temple, bringeth the nation under the *Romane* yoke, from under which it never delivered its neck, till city and Temple by that power was raked up in ashes.

SECT. III

*The state of the Temple under the
Romans.*

SO sad were the beginnings of the Temple under the Roman power, that an omen might have been taken from them, what would become of it, ere this nation had done with it. Pompey coming up to Jerusalem had the gates shut against him, so that he presently begirt it with a siege: [a] But the taking of the City cost him not much labour (saith Dion Cassius) for he was let in by the party of Hyrcanus: But the Temple which Aristobulus party had possessed cost him some worke. It was seated on a high piteb, and fenced with a wall of its own. And if the defendants had guarded it all daies alike, it had not been taken: but they intermitting to sit and upon their defence on Saturdays (being their Sabbath) on which daies they do no worke, the Romans had opportunity on that day to batter the wall. And when they had discovered this custom of the besieged, they did no great matter all the weeke long, till Saturday came againe, and then they set upon them againe: and so as the last the Jewes not resisting were surprized and subdued. Great slaughter was made upon the Romanes entrance, of to the number of 12000 Jewes as [b] Iosephus reckoneth; and yet even whilest the Conquerour was killing as fast as he could, the Priests at the Altar went on in the service as insensibly and fearlessly, by the same Authors relation, as if there had been no such danger and destruction at all, till the sword came to their owne sides: Pompey being thus victor, he and divers other with him, went into the Temple even into the most holy place, and saw all its glory and riches, and yet was sparing of offering any violence to it, but caused the place to be purged and the service to be set afoot againe.

But what Pompey had spared, Crassus ere long seized upon, plundering the Temple of exceeding much wealth, as he went on his expedition into Parthia. [c] That Parthian war was undertaken by him, as Dion tells us, more upon his covetousnesse then upon any other warrantable or honourable ground, and

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[a] Dion. Cass.
lib. 36.

[b] Jos. Ant. l.
14. c. 8.

[c] Id. ibid.
sup. 12.

he sped accordingly, coming to a miserable end answerable to such principles and beginnings.

In the beginning of the reigne of *Herod* (which was not very long after) the City and Temple was againe besieged and taken by him and *Sofus*, and the Temple in danger againe to be rifled, but prevented by *Herod* as much as he could: and now *Antigonus* the sonne of *Aristobulus* the last of *Asmonean* Rulers is cut off by *Antony*.

Herod in the eighteenth yeare of his Reigne, beginneth to repaie the Temple, taking it downe to the very foundations, and raising it againe in larger dimensions then it had been of before, and in that forme and structure that hath been observed and surveyed in the foregoing discourse.

About some nine or ten yeares after the finishing of it, the Lord came to his owne Temple, even the Messenger of the Covenant whom they desired, *Mal. 3. 1.* being presented there by his Mother at forty dayes old, and owned by *Simeon* and *Anna*, *Luke 2.* Twelve yeares after that, hee is at the Temple againe, set among the Doctours of one of the *Sanhedrins*, either in one of their Consistories or in their *Midrash*, and sheweth his divine wisdom to admiration: It is needlesse to speake of the occurrences that befell in the Temple, about *Christ* and his Apostles, as his being on a Pinacle of it in his temptations, his whipping out buyers and sellers at his first and last Passeeover, his constant frequenting the place whensoever he was at *Jerusalem*, and his foretelling the destruction of it as hee sate upon *Mount Olives* in the face of it, a little before his death: The Apostles resorting thither to the publicke service, and to take opportunity of preaching in the concourse there, their healing a Creeple there, and converting thousands: *Pauls* apprehension there upon misprision of his defiling it by bringing in of Gentiles, and other particulars which are at large related by the Evangelists, that it is but unnecessary labour to insist upon them, since any Reader may fetch them thence.

As for the passages there, that are not mentioned in the Scripture, but by *Iosephus* and others, as *Pilatus* imbruing the holy Treasures of the Temple upon an aqueduct; *Petrinus* his going about to bring in *Caligulas* Image thither; a tumult caused there by the base irreverence of a *Roman* souldier, *Agrippa's* Sacrifices there, and *Anathemata*, *Vitellius* his favour to it and the people, a base affront and abuse put upon the place by the *Samaritanes*, the horrid confusions there in the time of the seditions, the slaughter of one *Zacharias* in it, and at the last the firing of it by the *Romanes*, and the utter ruine of it and the City, they would require a larger discourse, then one chapter or paragraph will afford, it may be they will come to bee prosecuted to the full in another Treatise, and therefore I shall but onely name them here.

FINIS.
